

LIBERAL EDUCATION:

OR, A

PRACTICAL TREATISE

ON THE METHODS OF ACQUIRING

USEFUL AND POLITE LEARNING.

LIBERAL EDUCATION

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LIBERAL EDUCATION:

OR, A

PRACTICAL TREATISE

ON THE METHODS OF ACQUIRING
USEFUL AND POLITE LEARNING.

BY THE REVEREND

VICESIMUS KNOX, A. M.

LATE FELLOW OF ST. JOHN'S COLLEGE, OXFORD,
AND NOW MASTER OF TUNBRIDGE-SCHOOL.

ΟΥ ΜΙΚΡΟΝ ΔΙΑΦΕΡΙ ΤΟ ΟΥΤΩΣ Η ΟΥΤΩΣ ΕΥΘΥΣ ΕΚ ΝΕΩΝ
ΒΟΙΖΕΣΘΑΙ, ΑΛΛΑ ΠΑΜΠΟΛΥ· ΜΑΛΛΟΝ ΔΕ ΤΟ ΠΑΝ.

ARISTOT.

QUOD ENIM MUNUS REIPUBLICÆ MAJUS MELI-
USVE AFFERRE POSSUMUS QUAM SI DOCEMUS AT-
QUE ERUDIMUS JUVENTUTEM? CIC.

L O N D O N :

PRINTED FOR CHARLES DILLY, IN THE POULTRY.

MDCCLXXXI.



T O

THE WORSHIPFUL

COMPANY of SKINNERS,

T H E

Patrons of TUNBRIDGE-SCHOOL.

GENTLEMEN,

THE fulsome language of a flattering Dedication would be no less disagreeable to you to receive, than to me to offer. But I will not lose an opportunity of publicly expressing to you the honest sentiments of an unfeigned respect. There seems, indeed, a peculiar propriety in dedicating a Treatise on Education to those

who, in a manner which increases the obligation, have constituted me the superintendant of an antient and respectable seminary.

To the honour of the commercial orders in the community, it must be remarked, that, amidst the avocations of lucrative pursuits, they have usually paid attention to the state of literature, and have greatly contributed to the diffusion of polite learning, by expending the superfluity of their opulence in literary establishments.

If we examine the origin of many antient foundations, we shall find a great number of schools and colleges instituted, endowed, and augmented, by the liberality of rich citizens; by a liberality displayed at that early period, when reviving learning,

learning, in a state of infantine immaturity, might again have expired, had she not been fostered by the warm influence of mercantile munificence.

As one of the early benefactors to literature, Sir Andrew Judde, a Lord Mayor of London, and the pious founder of Tunbridge School in the reign of Edward the Sixth, claims a share of general gratitude. He was one of the many generous and worthy characters, who have adorned your very respectable Society, and, fortunately for the school, has appointed you the guardians and administrators of his bounty. You have not only expended his bequests in the service of the school, with the strictest integrity, but from other resources have adorned and enlarged the edifice, and

promoted every improvement which can conduce to the comfort of the master, and the accommodation of the scholar.

A fortune acquired by commerce, when it is discreetly expended in advancing learning, acquires a grace and elegance, which a life devoted to the accumulation of money for its own sake, can seldom possess. Indeed, the many instances of the English citizen's generosity in building and enriching schools and colleges, and in affording exhibitions for the maintenance of studious youth, at the universities, seem to prove the error of an opinion very generally received, that a laborious attention to trade renders the sentiments mean and narrow. In a few individuals of neglected education, and confined ideas,
it

it certainly has produced this disgraceful effect; but that it has not a similar operation on all, is abundantly evinced by such examples as that of a Judde, and a White, and of many whose munificence now flows in other channels, not less copious or useful. Charitable foundations unthought of in many other countries, and such as reflect honour on human nature, are continually raised and supported by the citizens of London. Thus are we able to trace much of the national learning and the national beneficence, those eminent qualities which have added an unrivalled brilliancy to the British character, to the same fertile source.

Yes, Gentlemen; an impartial review will justify the assertion, that

x DEDICATION.

learning in England is more indebted for those nurseries of learning, the grammar schools established in almost every town in the kingdom, and consequently for the noblest productions of learning, to city corporations, and to individual citizens, than to others who, from their hereditary rank and power, might have monopolized the enviable privilege of calling forth genius, and of diffusing, by well-established foundations, the polish and the light of learning throughout an empire.

From you, then, who appear to inherit the sentiments, with the trust reposed in your predecessors, every attempt to improve the modes of education originating from a place
which

DEDICATION. xi

which you have ever patronized with peculiar partiality, will for that reason be sure to find a favourable reception,

I am,

GENTLEMEN,

Tunbridge,
Jan. 1, 1781.

Your obliged, and
Humble servant,

VICESIMUS KNOX.

LABORATION

It is a common mistake to suppose that the
laborer is the only one who is benefited by the
process of labor. In fact, the laborer is the only one who is
benefited by the process of labor.

P. H. R. A. C. H.

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P. H. R. A. C. H.

P R E F A C E.

THOUGH a conductor of a school may be qualified by his experience to write on the subject of Education; yet there are circumstances arising from the nature of his engagements, which render the undertaking extremely delicate. While he recommends any particular mode, it will be supposed, that he is obliquely recommending his own plan, and consulting little more than his own interest. If he suggests a hint derogatory from the merit of any new and fashionable method, or places of instruction, he will appear to some, to be actuated by envy, and to be artfully inviting pupils to his own roof. Many can see and attribute to selfish motives, a passage which tends to promote the writer's advantage, though

though they may be incompetent judges of the propriety of the sentiment, or of the direction which it contains.

It is indeed a truth to be lamented, that few of us are so improved by philosophy, though we study and admire it, as not to feel the influence of interested motives. It insensibly blinds the understanding, and often impels the judgment to decide unjustly, without the guilt of intention. I will not arrogate so much, as to suppose myself exempted from one of the most powerful principles of action which stimulate the human heart. But I will say, that I have endeavoured to divest myself of every improper prepossession, and to write the dictates of my conviction, and the result of my experience. To some share of experience he may without arrogance pretend, whose life has been spent with little interruption in places of education; at school, as a learner; at college, as a student; and again at school, as a master.

That I have notwithstanding frequently erred, is but too probable; and I am
sure

sure I should have profited little from experience, if I had not learned the folly of presumptuous confidence. I am ready, therefore, to acknowledge my mistakes upon conviction. Truth is my object; and if I have not yet discovered truth, it is still equally desirable, and will be welcomed whenever it shall be pointed out by more successful enquirers.

Some apology may be thought necessary for the number of quotations. All I can advance in my defence is, that they were not introduced from ostentation, but to confirm my opinions. I was indeed desirous of securing some elegance and some authority to my book, by giving them a place in it.

INTRODUCTION

The first part of the book is devoted to a general survey of the history of the subject, and to a discussion of the various theories which have been advanced to explain the phenomena which are observed.

The second part of the book is devoted to a detailed examination of the various theories which have been advanced to explain the phenomena which are observed.

The third part of the book is devoted to a detailed examination of the various theories which have been advanced to explain the phenomena which are observed.

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C O N T E N T S.

INTRODUCTION

Page 1

SECTION

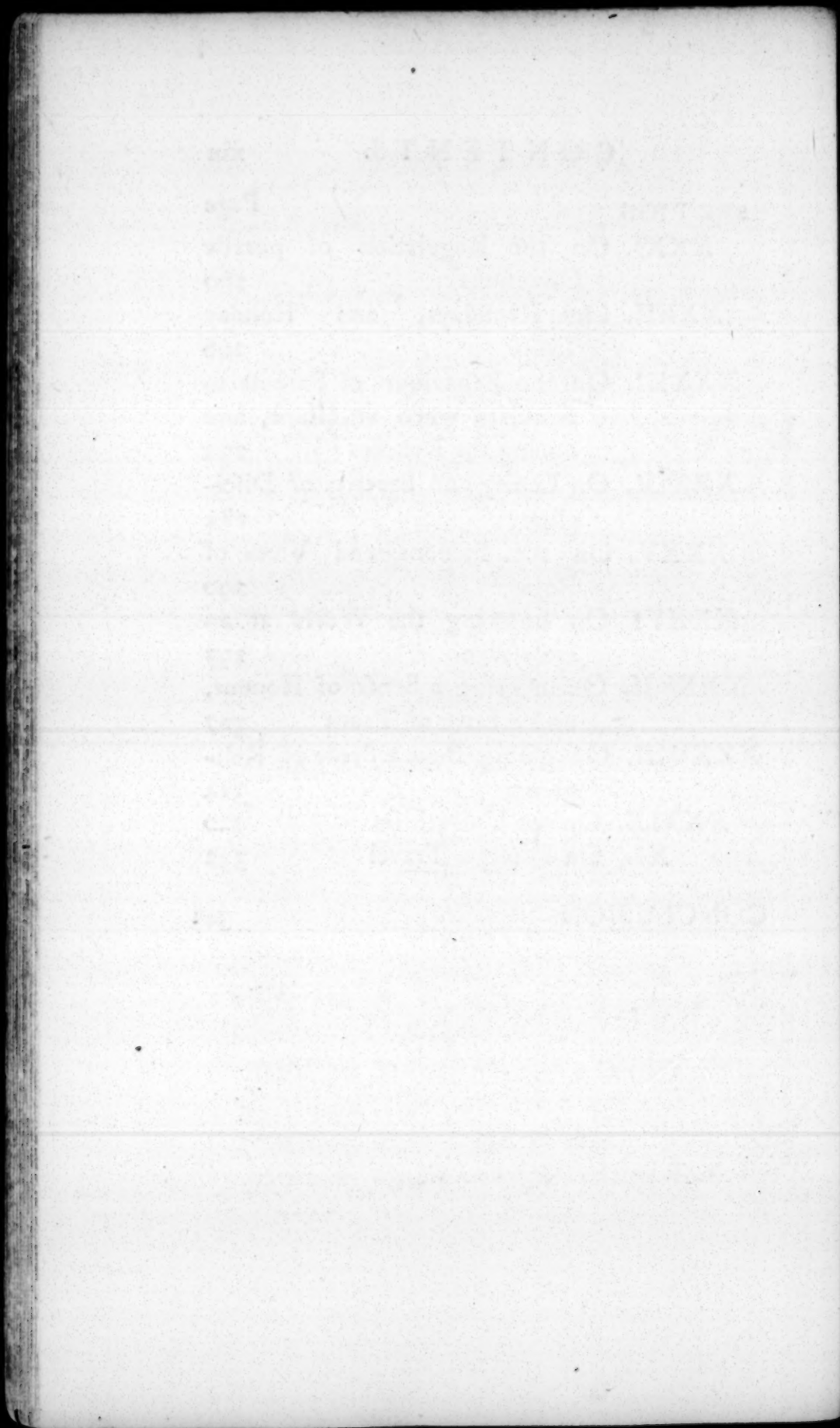
I. On Elementary Discipline	15
II. On discovering the Natural Propensity	24
III. On the Question, whether a public or a private Education is to be preferred	31
IV. On Grammars, and Introductory Books to the Latin	44
V. On School-Books, Dictionaries, &c.	53
VI. On writing Exercises	60
VII. On writing Latin Verse	68
VIII. On writing Latin Prose	78
IX. On using Translations	88
X. On learning the Classics by Heart	99
XI. On improving the Memory	105
XII. On learning Greek, and on the Introductory Books	112
XIII. On making a Proficiency in Greek	123
XIV. On the Study of the English Language	130
XV. On the Preparation for a Mercantile Life	136
2	XVI. On

SECTION	Page
XVI. On learning French at School	144
XVII. On the ornamental Accomplishments	150
XVIII. On the Necessity and Method of learning Geography, &c.	157
XIX. On the Study of History in the Course of Education	164
XX. On learning to speak, and Repetitions of Authors	172
XXI. On inspiring Taste	184
XXII. On the Study of Poetry in general	191
XXIII. On inspiring a Love of Letters, and the Ambition of obtaining a Literary Character	196
XXIV. On the Necessity of Industry, even to Genius	204
XXV. On private Study during the Intervals of School	210
XXVI. On late Learners, and on Persons who wish to recover the Acquisitions of their Youth	222
XXVII. On the literary Education of Women	231
XXVIII. On the Fear of appearing pedantic	239
XXIX. On private Tuition	248
XXX. On the Utility of Examinations	257
XXXI. On	

CONTENTS.

xix

SECTION	Page
XXXI. On the Regulation of puerile Diversions	260
XXXII. On Holidays, and Holiday Tasks	266
XXXIII. On the Behaviour of Parents to Scholars when at Home, and during the Recesses	272
XXXIV. On Lenity and Severity of Disci- pline	282
XXXV. On the Passions and Vices of Boys	290
XXXVI. On knowing the World at an early Age	297
XXXVII. On inspiring a Sense of Honour, and a Love of Truth	307
XXXVIII. On giving Boys a Sense of Reli- gion	314
XXXIX. On the Universities	320
XL. On Foreign Travel	332
CONCLUSION	341



INTRODUCTION.

ONE of the first ideas which will occur to a reader of my Treatise will be, the multitude of books which has appeared on the subject of education. The multitude of books written on the subject evinces its importance, but will not supersede the necessity of an addition to the number; for however the most celebrated pieces on education have amused the speculative reader in the retirement of his closet, I will venture to affirm, that they have afforded but few valuable directions to the real student and the practical instructor.

For the names and abilities of Milton, Locke, Rousseau, and of others who have written on the subject, I entertain all the respect which is due to them. Their systems are all plausible, and truly ingenious. The world has long placed them high in the ranks of Fame, and they

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indisputably deserve their honours. But, when they have written on education, they have fallen into the common error of those who attend to speculation more than to practice. In the warmth of the innovating and reforming spirit, they censure modes of treatment in themselves right, they recommend methods which really cannot be reduced to practice, and which, if they could, would be useless or pernicious. It is indeed easy to censure present establishments, and to project new ones. The world is commonly tired of that to which it has been long accustomed, and fondly attached to novelty. It is then no wonder, that visionary writers on education are greatly admired, though their directions can seldom be pursued.

Innovation is indeed found to be so agreeable to the human mind, and is received by the unexperienced and injudicious with such avidity, that it becomes expedient to stand up in defence of those established practices, which, besides that they were originally reasonable, have

have been countenanced and supported by the uniform decisions of long experience.

I mean, then, in the following Treatise, to speak in favour of that antient system of education, which consists in a classical discipline, and which has produced in our nation many ornaments of human nature. Its own excellence has hitherto sufficiently recommended it; but it appears to the observers of the manners of the times, that a plan more superficial, and more flattering to idleness and vice, has of late begun to prevail.

I am the rather induced to defend that discipline which lays the foundation of improvement in antient learning, because I think, and am not singular in the opinion, that not only the taste, but the religion, the virtue, and, I will add, the liberties of our countrymen, greatly depend upon its continuance. True patriotism and true valour originate from that enlargement of mind, which the well-regulated study of philosophy, poetry, and history, tends to produce; and if we can recal the an-

tient discipline, we may perhaps recal the generous spirit of antient virtue. He who is conversant with the best Greek and Roman writers, with a Plato, a Xenophon, and a Cicero, must imbibe, if he is not deficient in the powers of intellect, sentiments no less liberal and enlarged than elegant and ingenious.

Indeed this enlargement, refinement, and embellishment of the mind, is the best and noblest effect of classical discipline. It is not only desirable, as it qualifies the mind for this profession or for that occupation ; but as it opens a source of pure pleasure unknown to the vulgar. Even if classical instruction were not the best preparation for every employment above the low and the mechanical, which it confessedly is, yet it is in itself most valuable, as it tends to adorn and improve human nature, and to give the ideas a noble elevation.

The possession of an elegant mind is greatly superior to the possession of a fortune ; and I do not consider his lot as unfortunate, who enjoys but a small
income,

income, but has received the benefits of a liberal and philosophical education. I will point out an instance taken from a department in life where instances abound. The country curate, though his pittance is small, yet if he adheres to his character, and affects not the sportsman, or the man of expensive and vicious pleasure, but has formed a taste for the classics, for composition, and for the contemplation of the works of nature, may be most respectable and happy. The passions will sometimes ruffle the stream of happiness in every man; but they are least likely to discompose him, who spends his time in letters, and who at the same time studies virtue and innocence, which indeed have a natural connexion with true learning.

Yet whatever may be advanced in favour of classical education, they who censure it will always find a numerous audience. The ignorant, who are seldom deficient in address, will endeavour, like the crafty animal in the fable, to persuade others, that the ornaments in which they are deficient, are of little value.

But I will venture to assert, that classical learning tends most directly to form the true gentleman; an effect of it, which men of the world will scarcely allow. The business of forming the gentleman they arrogate to themselves, and are too apt to separate that character from the idea of the scholar. But it is not a fashionable dress, nor a few external decencies of behaviour, which constitute the true gentleman. It is a liberal and embellished mind. I will not indeed assert, that a man who understands Virgil and Horace must, from that circumstance, become a gentleman; because it is possible that he may be able to construe and to explain the meaning of every word, without tasting a single beauty; but I cannot help thinking, that no man can taste their excellence, without possessing a polite and an elegant mind; without acquiring something more pleasing than the mere graces of external accomplishments. Is it not reasonable to conclude, that he who has caught the spirit of the polite writers of the politest ages and cities, must possess a
peculiar

INTRODUCTION. 7

peculiar degree of polish and comprehension of mind?

An objector may perhaps urge, that there are reputed scholars, who have no appearance of this superiority; and I will allow the assertion to be true; at the same time, I believe it is easy to assign the cause of this effect. Such persons are reputed, and only reputed, scholars. Many have gone through all the forms of a learned education, and have assumed the appearances of learning, who possess not enough of it to render the possession valuable. Such persons bring learning into disgrace, since they assume the pride of it, and profess to have pursued it, yet display no fruits of it which are genuine and desirable.

We every day meet those who have been placed at great schools, and who are said to have received a classical education; but who, at the same time, not only exhibit no peculiar advantages resulting from it, but are also very ready to confess, that they have found it of little use. In all such cases, I must observe,

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8 INTRODUCTION.

what I have before suggested, that, though they are said to have had a classical education, they really have not. It is true, that they have been placed at the schools where it might have been had, but they have not received it. Either they had no parts, or they were universally idle, or they were taken away too early. One of these circumstances will be applicable to all; and I believe, in the present age, there are a great number, who have been placed in the classical schools without receiving any advantage from the classical mode of education, and who endeavour to bring it into disrepute by alleging their own examples of its inutility,

There are, I think, two kinds of education; one of them confined, the other enlarged; one which only tends to qualify for a particular sphere of action, for a profession, or an official employment; the other, which endeavours to improve the powers of understanding for their own sake; for the sake of exalting the endowments of human nature, and becoming

INTRODUCTION. 9

coming capable of sublime and refined contemplation. This last is the education which it is the primary intention of this Treatise to recommend. It constitutes a broad and a strong basis, on which any kind of superstructure may afterwards be raised. It furnishes a power of finding satisfactory amusement for those hours of solitude, which every man must sometimes know in the busiest walks of life; and it constitutes one of the best supports of old age, as well as the most graceful ornament of manhood. Even in the commercial department it is most desirable; for besides that it gives a grace to the man in the active stage of life, and in the midst of his negotiations, it enables him to ENJOY HIS RETREAT WITH ELEGANCE, when his industry has accumulated the object of his endeavours. Supposing for a moment, that a truly classical education were not the best preparation for every liberal pursuit, as well as the most efficacious means of exalting and refining the mind; yet, as the greater number are still trained in it, who would chuse

chuse to be a stranger to that, in which almost every gentleman has been in some degree initiated? However great may be his natural parts, a man usually appears in some respect inferior in truly good company, if his mind is utterly destitute of that species and degree of liberality, which a tincture of the classics is found to bestow.

I will not, however, injure the truth by insisting on too much. There are cases in which classical learning may be properly dispensed with; such is that of a very dull intellect, or a total want of parts; and such is that of the boy who is to be trained to a subordinate trade, or to some low and mechanical employment, in which a refined taste and a comprehensive knowledge would divert his attention from his daily occupation. It is certain that money may be acquired, though not enjoyed with liberality, without either taste or literary knowledge. And indeed the good of the community requires, that there should be groffer understandings to fill the illiberal and the servile stations

stations in society. Some of us must be hewers of wood, and drawers of water ; and it were happy if those could be selected for the work, whose minds Nature has rendered less capable of ornament.

But, after all, if taste, which classical learning immediately tends to produce, has no influence in amending the heart, or in promoting virtuous affections ; if it contributes not to render men more humane, and more likely to be disgusted with improper behaviour, as a deformed object, and pleased with rectitude of conduct, as beautiful in itself ; if it is merely an ornamental appendage, it must be owned, that life is too short to admit of long attention to mere embellishment. But the truth is, that polite learning is found by experience to be friendly to all that is amiable and laudable in social intercourse ; friendly to morality. It has a secret, but powerful, influence in softening and meliorating the disposition. True and correct taste directly tends to restrain the extravagancies of passion, by
regulating

regulating that nurse of passion, a disordered imagination.

Indeed, however highly I estimate knowledge, and however I admire the works of a fine fancy; yet I will not cease to inculcate on the minds of studious youth, that goodness of heart is superior to intellectual excellence, and the possession of innocence, more to be desired than taste. At the same time, I cannot help feeling and expressing an ardent wish, that those amiable qualities may always be combined, and that the noblest of all sublunary objects may more frequently be produced, an all-accomplished man! a character, perfectly polite, yet neither vain, affected, nor superficial; elegantly and deeply learned, yet neither sceptical nor pedantic; that a graceful manner and a pleasing address may be the result, not of artifice, but of a sincere and a benevolent heart; and that all the lovely and valuable qualities, whether exterior or internal, may operate in augmenting the general sum of human happiness, while they advance the dignity,

dignity, and increase the satisfactions, of the individual.

Religion, learning, and virtue have sometimes worn a forbidding aspect, and have appeared, by neglect, unamiable. Elegant and ornamental accomplishments have also sometimes lost their value, because they have been unaccompanied with the solid qualities. The union of polite learning with useful and solid attainments, will add a lustre and a value to both; and it is the scope of the following Treatise to promote their coalition.

THE HISTORY OF

THE CITY OF BOSTON

FROM THE FIRST SETTLEMENT

TO THE PRESENT TIME

BY

JOHN B. BOWEN

OF THE CITY OF BOSTON

IN TWO VOLUMES

VOLUME I

BOSTON

1845

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BOSTON

SECTION I.

ON ELEMENTARY DISCIPLINE.

— — — — — ἡ δ' ευανδρία

Διδακτον, ειπερ και βρεφος διδασκεται

Λεγειν, ακουεινδ', ων μαθησιν ουκ εχει.

Α δ' αν μαθη τις, ταυτα σωζεσθαι φιλει

Προς γηρας· ουτω παιδας ευ παιδευετε.

EURIPIDES.

A Diversity of opinions has prevailed concerning the time at which education should commence. Many suppose that it is usually begun too early. To determine the question with accuracy, discernment must be exercised in discovering the different degrees of expansion which different minds display, even at an infantine age. Upon the principle, that the earliest impressions are the most durable, and with a view to save time

6

for

for higher improvements, I advise that a child may be taught all that it can comprehend, as early as possible.

To acquire the art of reading, is certainly difficult to a very young boy; but we daily see the difficulty surmounted at the age of five or six. If it is not acquired about that time, we know that the difficulty increases with increasing years. Many boys neglected at this age, have written a good hand, and have made some progress in the Latin grammar, before they have been able to read with fluency. Their inability in this respect has dispirited them, by rendering them objects of derision to their juniors; and this has given them an early dislike of books, and has led them to seek for employment in dissipation. Early inferiority has had a fatal influence on their subsequent proficiency.

Education should begin even in the nursery; and the mother and the nurse are, in the first stage, the best instructors. The task of teaching an infant the alphabet, is too painful for a man of a
very

very cultivated understanding. It is indeed, in the present age, not unusual to solicit the care of some ingenious persons in teaching the very letters; and the reason assigned has been, that children acquire from the matrons who have commonly held this province, little more than a disgustful monotony. This is often true; yet the greater expedition with which a child will probably learn to read, under the females who are always with him, who have been used to manage him, and who can stoop to his infirmities, than under a learned tutor, to whom the labour must be irksome, and therefore often ill performed, is a sufficient reason for adhering, during a few of the first months of instruction, to the old and established method. A sensible and well-educated mother is, in every respect, best qualified to instruct a child till he can read well enough to enter on the Latin grammar. I have indeed always found those boys the best readers, on their entrance on Latin, who had been prepared by a careful and accomplished

C

plished mother. They have seldom had vulgar or improper tones, but have read with unusual ease and elegance. But even they who have been taught to read by the more illiterate, by nurses, and by aged matrons, and have acquired disagreeable accents, have soon lost them again on receiving better instruction, and on hearing better examples. And these early proficient in reading have always made a more rapid progress in their grammar, than boys who were kept back by fanciful parents, lest they should be injured by too early application, or catch the inelegant enunciation of an illiterate woman.

Let then the child be taught to read, as soon as the infant faculties begin to display symptoms of improvable expansion. His attention, active in the extreme, must fix on a variety of objects. Let his book be one of those objects, though by no means the only one. Let no long confinement, and no severity of reprimand or correction, attend the lesson. A little will be learned at the earliest age,
and

and with the easiest discipline. That little will infallibly lead to farther improvement; and the boy will soon, and with little pain to himself or others, learn to read; an acquisition, considered in its difficulty and its consequences, truly great. He, on the other hand, who is retarded, by the theoretical wisdom of his friends, till he is seven or eight years old, has this burthensome task to begin when habits of idleness have been contracted, and when he ought to be laying the foundation of classical knowledge.

It is much to be lamented, that mothers in the higher ranks of life, who are usually best qualified for the task, seldom have time or inclination to superintend the elementary education of their own children. The happiest consequences would flow from their immediate interposition. But it must be confessed, that the employment, though maternal tenderness and a sense of duty may render it tolerable, is by no means pleasurable; unless, indeed, under the particular

circumstances of a remarkable docility and an amiable disposition.

To facilitate the acquisition of the art of reading, various contrivances have been invented. The letters have been made toys, and the whole business of learning to read has been converted into a game at play. The idea is pleasing and plausible; but I never yet saw any great success attend the attempt. Reading, if it was a game, was still such a game as the child liked less than his other diversions. It was, indeed, a game which he would never play at if he could help it. I am not quite sure, that it is right to give him a notion that he has nothing to do but to play. Let him know, that he has business of a serious kind; and, by attending to it periodically, let him contract a habit of application. A temporary attention to something by no means tedious or laborious, but which he is at the same time not to consider as play, will make his diversion more agreeable. We all come
8 into

into the world to perform many duties, and to undergo many difficulties ; and the earlier the mind learns to bear its portion of them, the less likely will it be to sink under those burthens which will one day be imposed upon it. To lead a child to suppose that he is to do nothing which is not conducive to pleasure, is to give him a degree of levity, and a turn for dissipation, which will certainly prevent his improvement, and may perhaps occasion his ruin.

It is not rigid to explode those fanciful modes of instruction which injure, while they indulge, the inexperienced pupil. But it would be rigid not to unite the agreeable with the useful, whenever the union can be effected. Books, therefore, written for the use of children, should be rendered pleasing to the eye and to the imagination. They should abound in cuts, and should be adorned with gilding, and every attracting colour. The matter should be not only intelligible to the weakest capacity,

but interesting. Fables are universally used, and with great propriety. No one wants to be informed how many, how various, and how well adapted books abound in our language for the use of children. Even the common spelling-books, though they exhibit no great ingenuity in their compilation, are sufficiently well calculated to teach the art of reading, and have been instrumental in teaching by far the greater part of the nation, from their first appearance. A poetess of our own times, remarkably distinguished by her taste and genius, has condescended to compose little books for the initiation of children in reading, and they seem well adapted to effect her laudable purpose.

The greatest objection to the very early instruction which I recommend, is, that, when injudiciously directed, it may injure the health of the tender pupil. But it may certainly be so conducted, as neither to injure health, nor to preclude that lovely cheerfulness which marks and
adorns

adorns the vernal season of life. All corporeal punishment *, and all immoderate restraint, must be prohibited. Praise, caresses, and rewards, are the best incitements to application. If these will not operate, the point must for a while be given up. A more favourable season will soon arrive, under proper management. These motives, however, will seldom fail, when applied by the parents, or by those who have the real interest of the child at heart, and have integrity and diligence to promote it. Such qualities are certainly more desirable in the first instructors, than learning and great abilities.

* Οὐ λυπῶντα δεῖ παιδάριον ὀρεῖν ἀλλὰ καὶ πείθοντά τι.

MENANDER.

SECTION II.

ON DISCOVERING THE NATURAL
PROPENSITY.*Ut sapè summa ingenia in occulto latent.*

PLAUT.

MUCH has been said on the necessity of studying the natural propensity of the pupil, and of directing him to those peculiar studies for which he appears particularly adapted by nature. Masters have been censured for giving their instructions without a due discrimination, and for training a great number of boys, totally different in their several dispositions, exactly in the same method. The censure is often misplaced; for it seldom happens that the opinion of the master has any influence

ence in determining the future profession of the boy, or the particular modes of preparation for it. The parent, for instance, who has friends in the Church or in the State, sends his child to the grammar-school, where he is to be qualified for the university. Perhaps chance, perhaps the caprice of the child, perhaps an opinion that he is not likely to make his way in any other road, frequently determine the father in selecting him for a learned life. The master receives him into his school. He can seldom have a competent trial of him, previous to admission. To refuse him, even if he despaired of his succeeding as a scholar, would perhaps, in many respects, be imprudent; and very likely, if the school is an endowed foundation, it would be unjustifiable. In this school there usually is, and there ought to be, a regular plan of study. According to this plan, every scholar must, for the most part, proceed. There cannot possibly be adopted as many different methods of instruction, as there are

26 ON DISCOVERING THE

are diversities of genius among the numerous individuals who fill a school. The parent is commonly apprised of the uniformity of the plan, and is not easily convinced that his son is less fit than others to submit to it. At least, the previous determination, that he shall be brought up to some sinecure in the Law or the Church, makes him careless about literary attainments, provided he is enabled, by a superficial improvement, to pass from the school to the university, and to go through those forms without which he cannot obtain the lucrative preferment which waits for his acceptance.

Even where interest is not in view, the parent, without experience or examination, often dictates the general plan of study in which his son shall proceed; and would be not a little offended, were a master to refuse to admit, or advise to remove from his school, the boy who is placed under his care. Indeed, in the present state of things, masters are unfortunately necessitated to consider themselves under an obligation to the parent,

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and consequently to repress or submit their own judgment, when it does not coincide with paternal authority.

But supposing that masters were appealed to, and their judgment followed, in determining whether or not a boy is fit for a learned life, and in pointing out the means which are the likeliest to lead to success in it; and supposing that, after a long trial, they were disinterested enough to acquaint a parent with a son's inability; yet there would be many mistakes committed in this important decision. For though masters, from their general experience, and from their particular knowledge of the boy placed under their inspection, are indisputably the most competent judges, of all others, yet, from the nature of things, they must often be mistaken. The appearances, from which they must judge, are deceitful. A boy, during three or four years continuance at school, will appear stupid, and will make little proficiency. Keep him there another year, and perhaps his parts break forth on a sudden; his emulation

28 ON DISCOVERING THE

lation is strongly excited; he feels a pleasure in his progress, and soon outstrips those who went before him. This revolution often takes place. On the other hand, he who is cried up as a prodigy of infant genius, often becomes dull, contracts an aversion to learning, and never gains any valuable attainment. The mental faculties, in different constitutions, display themselves earlier or later, according to some internal organisation, as difficult to be observed as explained by human sagacity. The parent, therefore, must follow the dictates of common sense and prudence in the disposal of his child, and leave the result to Providence. Supposing him divested of all parental partiality, he cannot form such a judgment of a child, at that early period at which his future profession is often fixed, as can fully be relied on; but he may see clearly the fairest prospect of temporal advantage, and he may pursue the usual methods of qualifying his son with a degree of constancy, vigilance, and industry, which may in some measure

measure overcome the defects of nature, if any exist. This will be the wisest conduct, notwithstanding what has and will be said, by those whose wisdom originates in theory uncontrolled by practice, on the necessity and the possibility of discovering in childhood the predominant defects or excellences which point out Nature's intention*.

All human creatures, not in a state of real idiotism, are capable of making some advances in knowledge; and it is something to proceed a little way. Idiotism, however, and all very near approaches to it, are visible to a common observer; and he may be suspected to be near it himself, who should select a son under this misfortune for a studious life. But there is no good reason, why all who possess a common share of common un-

* The marks of a proper disposition for a scholar are these, according to Socrates, in Plato de Rep. He must be *εὐφυής, μνημῶν, φιλομαθής, φιλοπόνος, φιλόκορος, ζητητικός, φιλεπαινος*. But we know not how to ascertain, in a very young child, the infallible signs of these qualities.

derstanding,

30 NATURAL PROPENSITY.

derstanding, should not have a fair probation. At any rate, it is probable they will make some improvement. It is possible they may make a great one. For no one can foresee, to what extent that share of understanding may be dilated, by the co-operation of a secret and internal vigour with favourable circumstances.

I wish to guard parents against a common mistake. They are apt to think early vivacity and loquacity marks of genius. I would despair of none but idiots; but I would sooner despair of a remarkably vivacious child, than of one whose reserve and silence wear the appearance of dullness*.

• *Illud ingeniorum velut præcox genus non pervenit ad frugem . . . Placent hæc annis comparata, deinde stat profectus, admiratio decrescit.*

QUINTILIAN.

SECTION III.

ON THE QUESTION, WHETHER A PUBLIC OR
A PRIVATE EDUCATION IS TO BE
PREFERRED.

Non enim vox illa præceptoris, ut cœna, minus pluribus sufficit; sed ut sol, universis idem lucis calorisque largitur.

QUINTILIAN.

FROM the time of Quintilian to the present day, it has remained a doubt, whether public or private education is the more conducive to valuable improvement. Quintilian approved of public education, and has supported his opinion, as indeed he always does, with reasons which carry with them irresistible conviction. From the arguments which he has used, and from the dictates of observation, I am led not only to prefer public,

public, but entirely to disapprove private education, unless under the particular circumstances which I shall presently enumerate.

Though, upon the whole, I prefer the education of schools, yet I know that much licentiousness has often been found in them. The prevailing manners of the age, and of the world at large, are apt to insinuate themselves into those seminaries of learning, which, by their seclusion from the world, might be supposed to be exempted from its corruptions. The scholars bring the infection from home; and perhaps the masters themselves at length acquire a tinge from the predominant colour of the times. From whatever cause it proceeds, it is certain that schools often degenerate with the community, and contribute greatly to increase, by diffusing, at the most susceptible periods of life, the general depravity. The old scholastic discipline relaxes, habits of idleness and intemperance are contracted, and the scholar often comes from them with the acquisition

quisition of effrontery alone to compensate for his ignorance. When I recommend public schools, therefore, I must be understood to mean places of education where the intention of the founder is not quite forgotten, and where a degree of the more practicable part of the original discipline is still retained. Such, I trust, may be found; and such will increase in number, when the general dissipation, which, it is confessed, has remarkably prevailed of late, shall be corrected by public distresses, or by some other dispensation of Providence.

The danger which the morals are said to incur in schools, is a weighty objection. I most cordially agree with Quintilian, and with other writers on this subject, that it is an ill exchange to give up innocence for learning. But perhaps it is not true, that, in a well-disciplined school (and it is only such an one which I recommend), there is more danger of a corruption of morals than at home. I am not unacquainted with the early propensity of the human heart to vice, and

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I am well aware that boys contribute greatly to each others corruption. But I know, that the pupil who is kept at home cannot be at all hours under the immediate eye of his parent or his instructor ; it must happen, by chance, necessity, or neglect, that he will often associate with menial servants, from whose example, especially in great and opulent families, he will not only learn meanness, but vice. But supposing him to be restrained from such communication, the examples he will see in the world, and the temptations he will meet with in an intercourse with various company at an early age, will affect his heart, and cause it to beat with impatience for his emancipation from that restraint which must be taken off at the approach of manhood. Then will his passions break forth with additional violence, as the waters of a stream which have been long confined. In the course of my own experience, I have known young men nearly ruined at the university, who attributed their wrong conduct to the immoderate restraint of a domestic

PRIVATE EDUCATION. 35

domestic education. The sweets of liberty never before tasted, and the allurements of vice never before withstood, become too powerful for resistance at an age when the passions are all strong, reason immature, and experience entirely deficient.

After all the confinement and trouble of a domestic education, it is probable that the boy will at last be sent to the university. There he will find the greater part of his associates to consist of young men who have been educated at schools; and if they have any vices, he will now be in much greater danger of moral infection, and will suffer worse consequences from it, than if he had not been secluded from boys at a boyish age. He will appear awkward, and unacquainted with their manners. He will be neglected, if not despised. His spirit, if he possesses any, will not submit to contempt; and the final result will be, that he will imitate, and at length surpass, their irregularities, in order to gain a welcome reception. From actual observation I am

convinced, that this voluntary degeneracy does often take place under these, or under similar circumstances. That happy conduct which can preserve dignity and esteem at the university, without any blameable compliances, must arise from a degree of worldly wisdom, as well as moral rectitude, rarely possessed by him who has been educated in a closet. It is not enough, that the mind has been furnished with prudent maxims, nor that the purest principles have been instilled into the heart, unless the understanding has itself collected some practical rules, which can only be gained by actual intercourse, and unless that degree of fortitude is acquired, which perhaps can only arise from frequent conflicts terminating in victory.

With respect to literary improvement, I think that a boy of parts will be a better scholar, if educated at a school, than at home. The reason is, that in a school many circumstances co-operate to force his own personal exertion, on which depends the increase of mental strength,
and

and of course improvement, infinitely more than on the instruction of any preceptor whatsoever.

Many of the arguments in support of this opinion must be common, for their truth is obvious. Emulation cannot be excited without rivals; and without emulation, instruction will be always a tedious, and often a fruitless, labour. It is this which warms the passions on the side of all that is excellent, and more than counterbalances the weight of temptations to vice and idleness. The boy of an ingenuous mind, who stands at the head of his class, ranks, in the microcosm of a school, as a hero, and his feelings are scarcely less elevated. He will spare no pains to maintain his honourable post; and his competitors, if they have spirit, will be no less assiduous to supplant him. No severity, no painful confinement, no harsh menaces will be necessary. Emulation will effect in the best manner the most valuable purposes; and at the same time will cause, in the bosom of the scholar, a pleasure truly enviable. View him

in his seat, turning his Lexicon with the greatest alacrity; and then turn to the pupil in the closet, who with languid eye is poring, in solitude, over a lesson which he naturally considers as the bane of his enjoyment, and consequently feels no other wish than to get it over as soon as he can with impunity. It is true, a private tutor may do good by praise; but what is solitary praise to the glory of standing in a distinguished post of honour, the envy and admiration of a whole school*?

The school-boy has the best chance of acquiring that confidence and spirit which is necessary to display valuable attainments. Excessive diffidence, bashfulness, and indolence retard the acquisition of knowledge, and destroy its due effect when acquired. They are the cause of pain to their possessors, and commonly do injustice to their real abilities, and hurt their interest. It is one circum-

* Ducere vero classem pulcherrimum.

QUINTILIAN.

stance

stance in public schools, which tends to give the scholars a due degree of confidence, that public examination or election days are usually established in them; when, besides the examination, which, if undergone with credit, inspires courage, orations are spoken before numerous auditors. This must greatly contribute to take off that timidity, which has silenced many able persons brought up to the bar and to the pulpit. The necessity of making a good appearance on public days, causes a great degree of attention to be paid to the art of speaking; an art, which, from the defect of early culture, has been totally wanting in some of our best divines; many of whom never gave satisfaction to a common audience in preaching those compositions, which, when published, have been admired in the closet.

The formation of connections which may contribute to future advancement, and of friendships which cannot easily be dissolved, has always been a powerful argument in support of the preference of

public schools. Such connexions and such friendships have been, and may be formed. The opportunity which public schools afford, is certainly an additional circumstance in recommendation of them. But I cannot omit expressing my disapprobation of the practice which has sometimes prevailed, of sending a son to school merely to form connexions. One reason is, that a son, in such cases, has been usually instructed at home, to pay a servile deference to those of his school-fellows who are likely to be distinguished by future rank or fortune. By this submission, he has acquired a meanness of mind highly disgraceful to a man of liberal education. He has entered into a voluntary slavery, for the self-abasement and inconveniences of which, no emolument can compensate; and he has not unfrequently been frustrated in his expectation even of profit; for it so happens, that the servility which accommodates the great man, often renders the voluntary dependent contemptible in his sight. After many years servitude, the greedy expect-

PRIVATE EDUCATION. 41

expectant is often dismissed, as he deserves, unrewarded. But let him gain what he may, it will, in my opinion, be dearly purchased at the price of the conscious dignity of a manly independence. Those disinterested friendships which are formed at public schools, from a real congeniality of sentiments and taste, will certainly contribute much to comfort, and perhaps to advancement. Experience proves, that they are more durable than those formed at any subsequent period.

A great degree of bodily exercise is necessary for boys. Nature has taken care to provide for this necessity, by giving them a propensity to play. But they never enter into the puerile diversions with proper spirit, but with boys. He then who is placed at a school, has the best opportunity of answering the intentions of nature, in taking that constant exercise which contributes equally to strength of body and vigour of mind.

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I may add to the many arguments in favour of school-education, the pleasure and enjoyment of the pupil. Placed in a little society of members like himself, he finds ample scope for the exertion of his various powers and propensities. He has friends and play-fellows constantly at hand; and the busy scene passing before him, is a never-failing source of amusement.

The private pupil languishes in solitude, deprived of many of these advantages, or enjoying them imperfectly. He feels but little emulation; he contracts a diffidence; he makes few friendships, for want of opportunity; he is secluded from the most healthy exercises; and his early youth, the pleasant spring of life, is spent in a painful confinement.

But yet there are a few circumstances which will render private education the most proper. These are, uncommon meekness of disposition, natural weakness of understanding, bodily infirmity, any remarkable defect of the senses, and

PRIVATE EDUCATION. 43

and any singular deformity. Boys in these circumstances should be treated like those tender plants, which, unable to bear the weather, are placed under glasses, and in the shelter of the greenhouse. The oak will flourish best in an open exposure*.

* The principal objection offered against the education of schools, when compared with private tuition, has always been, that the morals are in greater danger at school than at home. But let us hear a sensible poet of antiquity on the subject :

Plurima sunt — Famâ digna sinistra —
Quæ monstrant ipsi pueris traduntque PARENTES.
Sic Natura jubet : velocius et citius nos
Corrumpunt VITIORUM EXEMPLA DOMESTICA—
JUVENAL.

Add to this, that Lycurgus, Plato, and many other wise men of antiquity, as well as of modern times, have preferred public education.

SECTION IV.

ON GRAMMARS, AND INTRODUCTORY BOOKS TO THE LATIN.

Plus habet operis quam ostentationis.

QUINTILIAN.

OF no books has there appeared a greater variety than of Grammars. Almost every master of eminence seems, at one time, to have thought that he could improve or facilitate the elementary parts of the Latin language. Many of their productions were really ingenious; but the multiplicity of them tended to retard, rather than to promote, a general improvement.

An uniformity of grammars in all grammar-schools is of great importance to the public; and so it appeared to
King

King Henry the Eighth, and to succeeding monarchs, who strictly enjoined the universal use of that excellent compilation which passes under the name of Lily, though he was not the only compiler of it. Of such material consequence was this uniformity esteemed, and such were the pains taken to preserve it, that bishops were obliged to enquire at their visitations, in the reign of Elizabeth, and since, whether there were any other grammar taught in any school within their respective dioceses, than that which was set forth by King Henry the Eighth, and has since continued. Other grammars have, indeed, occasionally been used during the lives of their authors, and in the school for which they were intended; but none of them have continued long, or become general. I will therefore confidently recommend a continuance of this grammar, because the experience of more than two centuries has evinced its utility, and because I am sure there is none better accommodated to schools. Time has decided on it;

46 ON BOOKS INTRODUCTORY

it; and it is often as injurious as presumptuous to controvert his decisions.

In the old editions of Lily's grammar, there were a few mistakes; such as tend to prove the remark, that nothing is begun and brought to perfection at the same time; yet such as do not mislead the learner in any truly important article. But every thing should certainly be rendered as perfect as human abilities can render it; and therefore the ingenious Dr. Ward has very properly published a new edition, with notes and corrections. Boys do not often attend to the notes; they are usually satisfied with the text. Yet it is right that there should be notes. They may do good, they can do no harm; and for that reason it is proper to advise the general reception of Ward's edition.

The Eton grammar is a useful abbreviation, and is perhaps very justly preferred, upon the whole, to the more prolix original. Nothing militates against the reception of it, but a wish to preserve the uniformity of grammars; and Lily's

has hitherto prevailed with good success. For the same reason, I would not adopt Ruddiman's Rudiments, nor any of those various Introductions which are used in some seminaries. I do not censure them in any respect; I only think them unnecessary, and avoid them for the sake of preserving an uniformity.

Nor is this regard to uniformity founded on caprice, but on many solid reasons. Among others, it may be remarked, that boys are frequently removed from one school to another. If they change their grammars, the injury they receive by removal is great. They must inevitably lose time. Happy if that is the worst consequence! A perplexity of mind often ensues, fatal to their farther advancement. That master has had but little experience, to whom the ill effects of a change in grammars are unknown.

But whatever grammar may be used, I would not have the attention of the young scholar confined during a very long time to the grammar only. I mean, that as soon as possible he should be introduced

48 ON BOOKS INTRODUCTORY

roduced to the parsing and construing of some easy Latin author, in order to exemplify, by actual reading, the many rules he every day commits to memory. This not only enables him to understand them more clearly, and to remember them better, but renders the study of grammar, which to a young mind is necessarily dry, somewhat entertaining. I have known boys quite wearied and disgusted with learning the grammar, for a whole year, without any variety. Neither were they so well grounded as others who had opportunities of applying the various rules, by reading lessons in some easy author.

The grammar is by no means to be neglected or deferred. If a grammatical foundation be not laid deep at an early age, it will not often be laid so as to bear a large superstructure. Let me then be clearly understood. The grammar should be daily and hourly studied; but in order that it may be studied with more success and more pleasure, I wish the easiest and most entertaining
Latin

Latin author that can possibly be found, to be read with it. This reading should commence as soon as the nouns, pronouns, and verbs are perfectly learned. It is certain that a boy will improve much faster by this method, than by labouring invariably in the same course till he has passed through the grammar in all its parts.

I know it is a common objection to the received grammars, that the rules are in Latin. It has been called absurd to begin, as it were, with the end, and to learn Latin by those rules which presuppose a knowledge of Latin already acquired. The objection appears plausible to those who are not properly acquainted with the subject. But it must be remembered, that there is subjoined at the end of the book a literal translation, and that, by learning the rules in Latin, the meaning of many words is discovered to the scholar, which would be unknown to him if he learned them in English only; that he is initiated by these in the art of construing; and, to

50 OF BOOKS INTRODUCTORY

sum up the whole in a few words, that more good scholars have been formed in this method than by others, which, indeed, have generally been invented and practised by the vain or the visionary. The long duration, the universality, the success, and the reasonableness of the practice, of learning Latin rules, will probably continue it, notwithstanding the attacks of those who derive their ideas chiefly from speculation.

Parents, indeed, who have not had a classical education themselves, and who are unacquainted with the true means of obtaining its advantages, and perhaps with the nature of them, are apt to be impatient in the expectation of their appearance. When a boy begins to learn Latin, they immediately expect him to shew some evident superiority over others in all the puerile pursuits. Perhaps he appears inferior to them. His attention to his grammar may cause a temporary neglect of less important, but more shining, attainments. What he is learning has nothing of show in it. It makes no appearance

pearance in the eyes of the superficial. It is, as Quintilian observes, like the foundation of a building, which, though the most important part, lies concealed under the earth. Parents must not expect the crop in the season of planting. They must form an analogical argument, from considering the nature of vegetables. Those are seldom the most valuable, durable, or beautiful, which emerge from the ground, or expand their blossom, at a very early season. But they which make no show at the first approach of spring, are often, during their apparent inaction, spreading their roots deeply and widely, in order to display, at a maturer period, a profuse luxuriance.

At great grammar-schools, little attention can be paid to this impatience of the injudicious parent. A regular plan is usually there established; such an one as, from the earliest times, has been attended with success. The great and leading principle of that plan is, to lay a

FIRM AND DURABLE FOUNDATION IN

52 OF BOOKS INTRODUCTORY, &c.

GRAMMAR. I hope no parental indulgence, and no relaxation of discipline, will avail to bring into neglect this less splendid, but indispensably necessary, attainment. When the grammar is learned inaccurately, all other juvenile studies, if prosecuted at all, will be prosecuted inaccurately; and the result will be, imperfect and superficial improvement. The exercise of mind, and the strength of mind acquired in consequence of that exercise, are some of the most valuable effects of a strict, a long, and a laborious study of the grammar at the puerile age. At that age, grammatical studies must be difficult; but the difficulty is every day conquered, and the conquest has given additional strength and confidence, and has facilitated the acquisition of farther victories*.

* Mr. Cowley is said to have learned grammar by books, and not books by grammar. To apply to both at the same time, is certainly best, even from the first entrance on Latin.

— alterius sic

Altera poscit opem res. —

SECTION V.

ON SCHOOL-BOOKS, DICTIONARIES, &c.

Pueris quæ maxime ingenium alant, atque animum augeant, prælegenda. QUINTILIAN.

IN the more celebrated schools, the proper books are already chosen; because the masters of them are and have been men of judgment and learning. But as I wish to comprehend every thing that appears useful, I trust it will not be presumptuous, to make a few remarks on school-books, and the editions of them which are best calculated to accelerate the improvement of scholars.

The choice of a dictionary is no unimportant matter. I need not say that Ainsworth, and the Abridgment, are the only dictionaries to be used in the higher

classes; but one of their excellences, their copiousness, is an objection to them in the lower. A boy just out of his accident, when he begins to read the Latin Testament, is under the necessity of looking out in the dictionary almost every word. He looks them out in Ainsworth; a book, which, even abridged, is from its bulk very inconvenient to a very little boy; and there, after much labour and loss of time, he finds the Latin word he sought. Under it he finds twenty meanings, besides phrases and authorities. He reads them all as well as he can, and when he has done, he is as much at a loss as at first. To avoid this very great obstacle to improvement, I strongly recommend, for the first two or three years, the use of a little portable dictionary, compiled by Entick. When it is improved and a little augmented in another edition, it will be, from its convenient size and conciseness, the best calculated for very young scholars of any extent. I must repeat, lest I should be misunderstood, that this should only be

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adopted

adopted during the two or three first years, and that Ainsworth's is the dictionary to be used by the senior scholars. The abridgment of Ainsworth is undoubtedly better adapted to schools than the original work. If any prefer Young's, or Cole's, there is no objection to the use of them; though no good reason can be given for the preference.

Schrevelius's *Lexicon* is, with great propriety, every where used. It is particularly adapted to the Greek Testament, and to Homer; and is well suited both to the beginner, and to the proficient in Greek. Hederic's ought, however, to be always provided in the school, for the common use of all the Greek scholars; for sometimes a word will occur in reading, not included in Schrevelius. Scapula is justly disused in schools, since his method is perplexing to a learner, though his book is excellent.

I would banish all Nomenclators, parsing Indexes, Synopses, the *Clavis Homerica*, and the *Clavis Virgiliana*. The dictionary, the grammar, and the

LIVING INSTRUCTOR, constantly near, are the only allowable auxiliaries. The other contrivances generally serve either to confuse the student, or to increase, by encouraging, his idleness. The revivers of learning, who had none of these assistances, have never been excelled in the knowledge of the antient languages.

I have already mentioned the grammar most commonly approved. I have preferred Clarke's Introduction for beginners, because the Latin is furnished on one side of the English. Perhaps that circumstance is an objection to its use among the higher classes. Let then the Eton Exempla Moralia be substituted in its place.

With respect to chusing the Latin and Greek books proper to be read in schools, and adapting them to the age and class of the scholars, no judicious and experienced master will want directions. But I will beg leave humbly to offer, and not to obtrude, my sentiments on this subject, as it is a subject of importance.

Suppose

Suppose then the school to be divided, as it often is, into eight classes. In the first or lowest class, the grammar only will be used; in the second, let *Cordey's Colloquies* and the *Latin Testament* be introduced; in the third, let the books consist of *Cornelius Nepos*, *Phædrus*, and the latter part of *Cordey*; in the fourth, of *Ovid's Epistles*, *Erasinus's Dialogues*, and *Phædrus* continued; in the fifth, of *Ovid's Epistles* and *Metamorphoses*, *Virgil*, and *Cæsar*; in the sixth, let Greek be commenced, and let the books consist of the *Greek Testament*, *Virgil*, and *Cicero's Letters*; in the seventh, of the *Greek Testament*, *Lucian*, *Virgil*, *Cicero de Officiis*; in the eighth, of *Homer*, *Demosthenes*, *Xenophon*, *Horace*, *Juvenal*, *Virgil*, *Cicero's Orations*, and his *De Amicitia* and *De Senectute*.

General removals should take place throughout the school twice a year. The best scholars should be promoted to the next class, and the others remain where they were, another half year. The books should be read in regular rotation,

rotation, and with the most scrupulous regard to method and regularity.

The editions of school-books in Usum Delphini, are almost universally received. I confess I do not approve them. I know that the interpretation is always more attended to than the text. The eye and mind of the young student are confused with a page crowded with that, and with annotations. The master should, indeed, have a comment before him, to assist and facilitate his business of explanation; but I wish the scholars to have editions without notes, or with very few notes. The type and paper cannot be too beautiful. These allure and please the eye. With such editions, let the boy discover the meaning of his lessons, *proprio Marte*, by his own efforts, and the use of dictionaries. It will be difficult at first. The master will have additional trouble. But the scholar will derive great strength of mind from being obliged to exert himself, and will infallibly improve much faster, and retain his improvements longer, than if he were assisted

assisted with those inventions, which, though they were designed to introduce the student to his books with greater ease and success, are always abused to the gratification of indolence.

I will not close this section without declaring, that, in pointing out books, or editions of books, I neither mean to dictate nor to promote the interest of any selfish editor. I write what I think, and I offer directions on this topic, unnecessary indeed to the profoundly learned, but such as may possibly suggest some useful hints to the inexperienced instructor*.

* Since the above was written, I have had the satisfaction to find, that I am not singular in disapproving school-books with annotations, &c. Felton has the following passage in his *Dissertation on the Classics* :

“ The celebrated *Dr. Busby* strictly forbid the
 “ use of notes ; and, for our Greek and Latin au-
 “ thors, we had nothing but the plain text in a cor-
 “ rect and chaste edition.”

S E C T I O N VI.

ON WRITING EXERCISES.

Stylus optimus magister. Cic.

TO ensure improvement, it is not enough to be passively attentive to instruction. Opportunities must be given to the student to display his attainments. He must learn to reduce theory to practice. He must exemplify his rules. He must be exercised in thinking. He must be accustomed to solitary study, and a habit must be formed of literary labour.

For all these reasons, it has been the custom of our best schools to exact from the scholars a written exercise, to be brought every morning on entrance into the school. Under proper regulations, and duly attended to, both by the instructor and the pupil, this practice has been

ON WRITING EXERCISES. 61

been productive of effects greatly beneficial. I therefore recommend it to be universally pursued, as soon as the pupil shall be capable of writing easily and legibly.

From the age of eight to ten, no exercises can be done with more propriety than those of Clarke's Introduction. I think it would be superfluous to go through the whole of that book, and I think the most successful method is to go through a page or two only of each chapter, in order to exemplify the rules of Syntax; and to repeat them three, four, or five times, according to the boy's capacity, and improvements. This method, I am convinced by experience, will give the scholar a clearer idea of his business, than a regular and laborious application to the whole book, in the order in which it is left by the author. Care should be taken that the rules prefixed to the chapters are carefully read, and fully explained before the chapter is begun. Half the usual labour, and half the usual time, will produce more than double

62 ON WRITING EXERCISES.

double the improvement, if care is taken at first to give the scholar clear ideas.

After the age of ten, provided the boy's improvements are adequate to his age, I advise that he shall begin to compose nonsense Latin verses. I wish to begin this exercise early, because it will insensibly, and in a very short time, acquaint him with the quantities of Latin words, without a knowledge of which he will not be able even to read Latin with propriety. This, however, need not be done every night, but alternately with exercises adapted to the age and acquirements. Clarke's Introduction must still furnish the exercise once or twice a week. Indeed, it is not to be entirely relinquished till a very considerable progress is made in Latin composition.

At the age of thirteen, supposing, as we did before, that the abilities and improvements of the pupil are adequate to the age, I would gradually introduce him to compose in English. His first effort should be, to write from memory
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ON WRITING EXERCISES. 63

some of Æsop's Fables in his own words, grammatically correct. When he can do this tolerably well, let him write for his exercise, once or twice in the week, a letter on a familiar subject, to a parent, a brother, a sister, or an acquaintance.

At fourteen, or before, if he possesses parts, let him enter on English themes. But in order to facilitate this business, to gain a *copia verborum*, and a collection of ideas, he must be directed to read every day, as his private study, the Roman History, Plutarch's Lives, and the Spectator. Other books may be adopted in proper succession. But I would begin with these, because I have found them peculiarly useful. Plagiarism must be discouraged. And in order to discourage it, I think it best not to be too severely strict in remarking and punishing the many and egregious mistakes which will appear in the first attempts. When a boy finds that no fault is forgiven, he will be tempted to steal from authors, to avoid correction. And when this practice is become habitual, it will defeat all
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64 ON WRITING EXERCISES.

our intentions of promoting his improvement in English original composition. For the mind, naturally indolent, will not bestow the labour of invention, when it finds it can escape with impunity without such labour, and that it incurs punishment by offering to the eye of the master its own imperfect, though laborious, productions.

From fourteen to eighteen or nineteen (and I would by no means advise, that the student who is to make a solid improvement in learning, should leave his school till he is about that age) I recommend that the scholars week shall be thus employed: Monday evening, in Latin themes; Tuesday evening, in Latin verse; Wednesday evening, in English letters; Thursday evening, in English verse; Friday evening, in Latin verse; and the interval from Saturday to Monday, in a Latin and an English theme. The days and the exercises may indeed be varied, and I only set down this plan for the sake of precision. In a practical treatise, such as this professes to be, it
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ON WRITING EXERCISES. 65

is right to specify particulars, and it is here done without the least intention to dictate.

It must be remembered, as we proceed, that the books selected for private reading and scholastic study, in the course of this progress, must be such as have an immediate relation to the exercises to be performed. The best models of composition must be placed before the eyes of the student at all times, but more particularly while he is engaged in the work of imitation. And to imitate well a Virgil, a Cicero, a Pope, and an Addison, indicates a mind which has imbibed a portion of their mental excellence. No method is so likely to cause this most desirable participation of their spirit, as repeated and continued efforts to exhibit, in juvenile exercises, their sentiments and their style.

This assiduous and unremitted attention to exercises will, I apprehend, be considered by the superficial as too great a task, and as too severe an exaction. To such I can only say, that if they will not

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66 ON WRITING EXERCISES.

let their sons or scholars submit to it, they must not expect any great and lasting effects from that which is commonly called a good education. How few, indeed, do we see bring a knowledge of the antient languages from their schools, sufficiently extensive or profound to be useful in any great degree, or even to be retained by them throughout their lives? What is the cause? Undoubtedly, an indolence in themselves, and a too great indulgence in their superintendents, who will not let them submit to any degree of application which is painful. But I will venture to repeat a truth, which has been collected and confirmed by revolving ages. It is, that such is the appointed condition of human affairs, that no object really and durably valuable, can be gained without labour and difficulty *. This

* Οὐδὲν, ἀνευ καμάτου πτελεῖ ἀνδράσιν εὐπετέες ἔργον
 Οὐ δ' αὐτοῖς μακαρεῖσι. PHOCYLIDES.

Ἐν μυσίοις ΤΑ ΚΑΛΑ γίγνεται πόνοις.

MENANDER.

Nil sine magno
 Vita labore dedit mortalibus. HOR.

ON WRITING EXERCISES. 67

is the price at which Providence has decreed, that the satisfaction and advantages arising from the possession of any extraordinary degree of excellence shall be purchased.

But, indeed, the labour of composition is not always painful. I have known boys of parts take great delight in composing themes and verses. The natural pleasure of invention, and the consciousness of increasing strength of mind, alleviated all the labour of the work*; and the praises and encouragement they received, gave their ingenuous minds a glow of delight, which none of their usual diversions could confer. When once a boy feels an emulation to excel in his compositions, his improvement is secure.

* Juvat ipse labor.

MART.

SECTION VII.

ON WRITING LATIN VERSE.

Interim fatis est, si puer omni curâ et summo, quantum illa ætas capit, labore, aliquid probabile scripserit; in hoc assuescat, hujus rei naturam sibi faciat.

QUINTILIAN.

SOME writers on the subject of education have expressed themselves against the general practice of composing Latin verse at schools, with a degree of acrimony, which has led their readers to conclude, that they themselves were ignorant of the art, and without a taste for its beauties. I should imagine, too, that some of them never had a truly classical education at a public school, or were members of either English university; for both these are often the objects of their pointed, but oblique, satire.

However

ON WRITING LATIN VERSE. 69

However they may have gratified their spleen, or promoted their interest, by censuring the methods of public schools, they have acted in this instance without candour, and in opposition to experience. Mr. Burgh is one of the writers who have attacked, with great freedom, the plan of public schools. I respect his memory greatly, as that of a man of sense and virtue, and of one who promoted the cause of virtue, and of every thing good and great, by his *Dignity of Human Nature*. But I think, that in his censure of the practice of composing Latin verse, and Latin prose, at schools, he appears to be under the influence of prejudice. He has, indeed, declaimed against it with plausibility, and in a manner likely to convince a certain class of readers. It is easy to produce many arguments against what he has advanced; but I will only refer those who are converts to his doctrine, to the decisions of long experience. Let them read Wood's *Athenæ*, and the *Biographia Britannica*. They will there find, that the ornaments

70 ON WRITING LATIN VERSE.

of our nation, of letters, and of mankind, were instructed according to the usual methods; that is, were early tinctured with the classics, accustomed to compose in Latin verse and prose, and sent from their school to the universities. They will be led to conclude, from these and from many living instances, that the classical mode of instruction received in public schools, is the best foundation for future improvement in every department of learning. Science, properly so called, may be afterwards acquired. Classical learning opens an avenue to this, and every object of liberal pursuit; and he who sets out without it, will find many obstructions in his passage. I think myself divested of prejudice, when I declare, that I never yet knew a writer who appeared to great advantage in his style, or who was well received by persons of allowed taste, whatever might be his scientific attainments, if he were totally ignorant of classical learning. Such an one might write an useful, but seldom an agreeable, book.

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ON WRITING LATIN VERSE. 71

It appears then from the observation of real facts, that there is no reason to suppose the long established methods of public schools unable to produce, as they have produced, the most accomplished characters. Indeed, when I see many among the great, and among others, who have been educated according to the schemes of innovators, exhibiting an ignorance of ancient learning, and scarcely retaining even the superficial qualifications, which they acquired under innovating instructors; I am inclined to attribute much of the levity of the present age, to a preference which has been given, by those whose example is seducing, to an education totally unclassical.

It is certainly safest to adhere, for the most part, to the established methods, rejecting nothing but abuses. As a part of the established methods, I wish to retain the practice of teaching boys to compose Latin verse. But let me not be misunderstood. I agree with Mr. Burgh, and with his partisans, that, when a boy

72 ON WRITING LATIN VERSE.

is designed to fill a subordinate sphere in commercial or active life, to trouble him with Latin versification, is to waste his valuable time. Such a mode of gaining an intimate knowledge of the classics, is desirable to those only who are to assume a profession, or adorn a fortune.

To persons in such circumstances, and with such liberal views, I strongly recommend an adherence to the plan which includes Latin versification. I am not so unreasonable as to recommend the practice, merely because it has been long established; but I own I derive an argument for its excellence, from its long establishment. And I will add, that I know from actual experience, that it is the best method of giving a student a refined taste for classical expression. The necessity of composing Latin verse, renders the student more careful in selecting elegancies, than he would be, if he were only to read without imitating a Horace and a Virgil.

Those who think differently from me, are still at liberty to follow their own
judg-

judgment, which, I am most willing to allow, may very likely be right, though it appear to me erroneous. The greater part of the regularly educated, I believe, think with me on this subject. I will therefore proceed to specify that plan which I judge most likely to facilitate the acquisition of this elegant attainment.

A common method is, to suffer boys at first to write verses formed of words, combined without regard to meaning, or grammatical construction, but, at the same time, with a close attention to the rules of Prosody. This method certainly contributes to facilitate the pursuit, though it is not universally approved. It certainly should not be continued very long; but it is an excellent mode of introduction to an art which is attended with difficulty.

Instructors differ much in opinion respecting the propriety of allowing their pupils a *Gradus ad Parnassum*. I am one of those who think, that the facilitating methods often contribute to re-
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74 ON WRITING LATIN VERSE.

tard advancement by indulging indolence *. But this is certain ; if you forbid the use of the *Gradus* in a place of education, your prohibition will be frustrated by the clandestine introduction of it. It is a book easily procured, and boys in the senior classes will not be without it. I have known it permitted, and used with judgment, by boys, who have received great improvement from it. When the pupil possesses an uncommon share of parts, he will ascend *Parnassus* without this step to help him. I have seen excellent copies of Latin verses composed by boys who were never openly indulged with the use of the *Gradus* ; and I think that the improvement made without it, will be more permanent and solid. The misfortune is, that the art is so difficult at first, that the greater part of boys are likely to be deterred and disgusted, if they are denied this assistance.

* *Ipse denique utilissima est exercitationis difficultas.*

QUINTILIAN.

When

ON WRITING LATIN VERSE. 75

When the quantity of words is pretty well known, I have found it a very good method to place the words of one of Martial's Epigrams, or of any beautiful passage in the Latin poets, out of their metrical order, and to require the scholar to form them into verses. I have likewise usually given him literal English translations from a Latin poet, written in lines corresponding to each line in the poet, and desired him to translate them into Latin verse. When this was done, the original was read, and compared with the pupil's production.

But I have no great opinion of exercises consisting merely of translations. It is best to exercise the boy's invention. As soon, therefore, as he can write hexameters and pentameters, let him have a subject given him. Let him be made acquainted with the nature of an epigram. Let him be told, it is to consist of one thought. The search after this thought is attended with many collateral advantages. The mind in pursuit of it often ranges, as well as it can, through the world

76 ON WRITING LATIN VERSE.

world moral and physical. Men, manners, and things, whatever he has read, heard, or seen, come under the student's consideration. A great improvement is derived to the mental powers from this practice, and, at the same time, a habit of reflection gained, and knowledge of various kinds extended and confirmed. Let any one impartially examine the *Lusus Westmonasteriensis*, *Musæ Etonenses*, and several other publications as well as manuscripts of this kind, and he will see the justness of my observation. Epigrams, Odes, and Poëmata, should constitute alternately a frequent exercise in the high classes. Accuracy, copiousness of invention, a habit of deep thought, an elegance of style, and many other advantages, I have known derived, from this method, to every kind of writing in which the scholar afterwards employed himself. I have seen it; and therefore am not induced to alter my opinion by the declamation of those, who, from a defect in their own education, are not capable of becoming competent

petent judges on this question. Neither am I deterred from continuing the practice, by the trite remark, that a poet is born, and not made. No one knows the genius of a boy till he is tried. The most unpromising have often succeeded best, when called forth by opportunity or necessity *.

• Many instances might be produced, in modern as well as antient times, of very eminent men, who *began* with the study of poetry. To add authority to my opinion, I will quote, as I often do with that view, a passage from an antient: ἀρχαμνος δὲ ἀπο ἀρίστων ΠΟΙΗΤΩΝ, καὶ ὑπο διδασκάλοις αὐτὰς ἀναγνῶν, μέτιδι ἐπὶ τῶς ῥήτορας, καὶ τῇ ἐκείνων φωνῇ ΣΥΝΤΡΑΦΕΙΣ, ἐπὶ τὰ Θεκιδίδε, καὶ Πλατωνος ἐν καιρῷ μέτιδι.

LUCIAN.

SECTION VIII.

ON WRITING LATIN PROSE.

Scribendum quam diligentissimè et quamplurimum.
 QUINTILIAN.

AMONG many established practices in public schools, which the lovers of innovation wish to abolish, is that of composing in Latin prose. When they assert, that they know not its use, they will readily be believed; for such innovations as this commonly proceed from those who either have not had the opportunity of a truly liberal education, or who, from idleness or from dulness, have not availed themselves of its advantages. Persons under these circumstances cannot form an adequate idea of the utility of classical

ON WRITING LATIN PROSE. 79

classical instruction in all its parts and consequences. Their ideas are usually confined to commercial objects, or to those which have little in them of a refined and a purely intellectual nature. That accomplishment which has no apparent tendency to lucrative advantage, or which does not make a conspicuous figure in busy life, they cannot understand, and they consider as contemptible.

But the composition of Latin prose, considered merely as an exercise, naturally contributes to increase, and to confirm, an intimate knowledge of the language. He who can write a language, will not often be at a loss in reading the authors written in it. He will understand the delicacies and the beauties of the language, both when he considers it in its single and separate words, and when he views it in construction. When words and ideas pass immediately under the pen, they are considered more distinctly and maturely than when they are only perused in a volume.

80 ON WRITING LATIN PROSE.

Besides this advantage, to be able to write Latin, qualifies the student to correspond with the learned in all countries. Latin has long been the universal language of learning. The books, which, from their extensive subject, seem to interest mankind at large, have usually been written in Latin. They are not so commonly written in Latin in the present age; a circumstance which plainly indicates a less degree of attention to that learned language, than was paid to it at the revival of letters. Yet scientific subjects of all kinds are still often treated of in Latin; and it is unbecoming a scholar to be unable to express his ideas in a language in which learned foreigners not only write, but frequently converse.

Add to this motive, that, if the student proceeds to either of our English universities, and really wishes to appear and be a scholar, and not merely a man of pleasure, he must acquire the power of composing in Latin. Latin themes, Latin declamations, Latin lectures are constantly required of academical students.

It

ON WRITING LATIN PROSE. 81

It is true, that the idler, and the man of fashion, as he calls himself, always procure these exercises, either from friends, from books, or from collections of old compositions ; but, though they may pass through the forms of an university by such mean subterfuges; they cannot acquire credit, or acquit themselves to their own satisfaction. Indeed, if they take the degree of master of arts in one of our universities, they are bound by their oaths to recite publicly in the schools Latin declamations of their own composition.

Nor is the practice of exacting Latin exercises in our universities, to be considered as originating from prejudice in a dark age, and continued by a fond attachment to antient customs, but as producing, and as intended to produce, valuable effects. It contributes greatly to keep awake an attention to the classics, and consequently to all antient literature. Many a lively young man would neglect his studies in Latin, if he did not see that his neglect will expose him to con-

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82 ON WRITING LATIN PROSE.

tempt or trouble, by disabling him from performing those public exercises which must be performed. Many members of the university are induced to keep up, by constant application, the habit of reading and imitating the more elegant classics, because they may be required on some occasion to speak publicly in Latin. If the exercises were required only in English, I am sure that the study and knowledge of the Latin language would greatly decrease. Indeed, all who wish to innovate in this particular, indicate a design to render the university a place of education merely for men of the world, to banish the Muses, that the Graces may reign alone ; yet it is certain, that, without the Muses, the Graces will lose much of their beauty. Every scholar ought to be a gentleman ; and indeed I can hardly conceive a true gentleman, by which I understand a man of an elegant, a liberal, and an enlightened mind, who is not in some degree a polite scholar.

Another argument in favour of Latin composition in our seminaries is, that it has

has a natural tendency to improve the student in English composition. He who has been accustomed to make Cicero his model, will insensibly exhibit something of his beauty, in whatever language he can compose with facility. That habit of accuracy, and that care in the collocation of words, which is required in Latin works, will insensibly extend its good effects to every production. To write Latin in youth, is an excellent preparation for that vernacular composition, which some of the professions indispensably require. It ought therefore to be continued in our schools; but it will not often be attended with success, unless the pupil remains there long, and applies closely, under the inspection of an experienced instructor. Much practice and long habit are necessary, to give excellence and facility.

There is no argument brought against the practice, which is not founded in that prevailing aversion to difficulty of all kinds, which is injurious to society in general, and particularly hurt-

84 ON WRITING LATIN PROSE.

ful in the course of education. But while I insist on its general utility, I must allow, where boys are intended to acquire only a superficial knowledge, and to be removed early from their seminary to the warehouse and accompting-house, or to be introduced into any mode of active life incompatible with contemplation, that then they will not be able to acquire an ease in Latin composition, neither will it be necessary.

About the time of the revival of learning, every scholar was early taught to compose in Latin ; and to excel in it, was one of the first objects of his ambition. Many most honourable testimonies are extant, of the success of those indefatigable students ; and I believe, that if a taste for the manners and pursuits of that age were adopted, it would be a circumstance equally favourable to virtue and to letters. Simplicity, and a most ardent love of learning, excluded many vices, and debilitated many fatal passions.

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With respect to the style which is chiefly to be imitated, I shall not hesitate to recommend that of Cicero. The imitation of Cicero has, indeed, been often carried to a ridiculous excess; and a student deficient in judgment may sometimes resemble him, without displaying excellence. His more diffuse and Asiatic manner is not to be imitated. But the style of his Letters, his Offices, his Philosophical Conversations, his book on the Orator, his Treatise on Friendship and on Old Age, with a few of his Orations, abounds with sweets, from which the industrious bee may collect much honey. I am aware that some of the learned, wearied with the uniformity of the Ciceronian period, have imitated, and recommended as models, the styles of Quintilian and Tacitus. They are excellent in their kind; but they have not the grace and sweetness of Cicero. They please and strike a mature taste, but they are not well adapted to allure the young student to imitation.

86 ON WRITING LATIN PROSE.

The practice of the Romans*, and of our schools and universities, of exacting Latin themes and declamations on subjects of morality and history, is then replete with useful consequences; and I hope it will be more generally admitted into places of truly liberal education. Many modern schools have very properly bestowed, or professed to bestow, much attention on teaching the English language. I may venture, without presumption, to suggest to their institutors and managers, that a judicious study of Latin composition will greatly facilitate the acquisition of an elegant style, and of an intimate knowledge of English.

* Nam et dicta præclarè, per omnes figuras, per casus, et apologos, aliter atque aliter exponere; et narrationes, tum breviter, et pressè, tum latius et uberius, explicare consueverant; interdum Græcorum scripta convertere, ac viros illustres laudare ac vituperare. Quædam etiam ad usum communis vitæ instituta, tum utilia et necessaria, tum perniciofa et supervacanea ostendere; sæpe fidem fabulis firmare aut historiis demere. Quod genus *ῥήσις*, et *ἀνασκευὰς* καὶ *κατασκευὰς* Græci vocant.

SUETONIUS de claris Rhetor.

Classical

ON WRITING LATIN PROSE. 87

Classical grace may in some measure be transfused, from the elegant writers of Greece and Rome, to the less harmonious languages of northern Europe, by a student who has been used to imitate the classics, and whose ideas are strongly coloured by the channel in which they have flowed. The improvement of the English language*, therefore, as well as of the individual scholar, greatly depends on the continuance of Latin composition as a scholastic exercise.

* No man understands his own language better than Cicero ; yet he adhered to Greek exercises till he obtained the Prætorship : *ad Præturam usque Græcè declamavit.* SÆTON. When a boy, he was kept from a celebrated master, who only taught his own language : *equidem memoriâ teneo, pueris nobis primum Latine docere cœpisse Plotium quendam, ad quem quum fieret concursus ; dolebam mihi idem non licere. Continebar autem doctissimorum hominum auctoritate qui existimabant Græcis exercitationibus ali melius ingenia posse.* CIC. ad M. Titinnium.

SECTION IX.

ON USING TRANSLATIONS.

Cum hæc ignaviæ subsidia simul et incitamenta in promptu habeat, parcius viribus ingenii utetur sui; nullam porro in re grammaticâ, nullam in lexicographis impendet curam; opibus alienis adjutus nihil de suo promet; nihil demum Marte proprio sibi elaborandum esse censebit: et velut in regione ignotâ hospes inelegans ducem secutus aliquando falsum, sæpe fallacem, hûc illûc temerè circumvagabitur.

JOHANNES BURTON.

IT may perhaps appear paradoxical to assert, that many of the modes which have been devised to facilitate the acquisition of learning, have contributed to retard it. Yet there are proofs, and those very numerous too, which might be adduced to support the opinion. There was, it will on all sides be confessed,

ON USING TRANSLATIONS. 89

fessed, a very small number of auxiliary books at the revival of learning; but there were scholars, who, in the accuracy and extent of their knowledge of the antient languages, have not been equalled in any subsequent period. The conquests obtained in the regions of learning at that early period, were obtained with difficulty; but a degree of force was acquired and exercised in the conflict, which secured and extended the subjugated territory.

In common life a remark has become obvious, that the fortune which is bequeathed or acquired at an easy rate, is more likely to be dissipated than the fruits of laborious industry. It is the same in learning. Ideas collected without any great effort, make but a slight impression on the memory or the imagination. The reflection, that they may be recalled at pleasure, prevents any solicitude to preserve them. But the recollection, that the degree of knowledge already acquired has cost us dearly, enhances its value, and excites every precaution

90 ON USING TRANSLATIONS.

caution to prevent it from being lost. I would compare the learning acquired by the aids of modern inventions, to the vegetables raised in a hot-bed; which, whatever size or beauty they may attain to in a short time, never acquire that firmness, and durable perfection, which is gradually collected by the slow process of unassisted nature.

For these reasons, and indeed from experience, I am led to disapprove those translations, which, in many schools, are constantly used. I believe that few causes have contributed more to impede the scholar's progress, than the general adoption of translations. The human mind is naturally indolent, and particularly so at that early season at which education is commenced. At all times it is averse to unnecessary labour, and rejoices to facilitate the means of arriving at its end. When, therefore, a translation is presented to the eye on the same page with the original, it is not likely, that, for the sake of a remote advantage, it should neglect present ease; that it
should

ON USING TRANSLATIONS. 91

should turn from the meaning which is offered to its notice, and willingly pursue it in the mazes of a Lexicon. The boy learns to construe his lesson by the English printed at its side, and takes care to remember it during half an hour, when he will probably have said it to his instructor; and after which he will let it slip away without reluctance, conscious that his collateral translation will enable him to go through the same business on the morrow, without punishment, and without the pain of recollection. I hope it is not uncandid to suppose, that translations have often been used to save the trouble, or conceal the ignorance, of the instructor.

Instances have occurred to me, as they must to others, of boys who came from schools where translations were used, and who have been advanced to the higher classics with translations; but who, without those assistances, were totally ignorant of the rules of construction, and, in order to make any solid improvement, were compelled to begin at the very elements

92 ON USING TRANSLATIONS.

elements of the Latin language. If they have been so unfortunate as not to have been removed from the injudicious discipline which allows translations, they have generally deceived the expectations of their friends, and brought grammatical instruction into disrepute. The knowledge they have gained of the classics, has been little and superficial; seldom sufficient to enable them to taste the beauties of the antient authors, and never extensive or profound enough to qualify them for professional eminence. When neither pleasure nor advantage has been derived to them, it is not to be wondered at, if the unsuccessful students have condemned that classical education in general, which they never rationally pursued.

The exertion of mind necessary in learning to construe a lesson without a translation, is one of the most desirable consequences derivable from the lesson. A habit of attention is acquired by it; conjectural ingenuity called forth; a degree of penetration, and patience of literary labour,

labour, a most desirable acquisition, insensibly produced. Whatever difficulty it may be attended with, will be overcome by the boy who possesses parts; and he who possesses none, will never make any valuable proficiency, with or without these indulgent assistances. He may indeed be allured by them to throw away his time, and reap nothing in return but disgrace.

The use of translations is not, however, destitute of advocates in its favour. Mr. Clarke, the author of the Introduction to making Latin, is a very warm one. I hope his zeal in their defence arose from a more honourable motive, than the wish to promote the sale of those editions, with translations, of which he had published a considerable number. It might arise from a sincere conviction of their utility; for Mr. Clarke was one of the first who recommended their general use, and the introducer of an innovation is commonly enthusiastic in his recommendation of it. His arguments, though urged with vehemence, carry
little

94 ON USING TRANSLATIONS.

little intrinsic weight with them, and are abundantly refuted by experience.

I believe it will not be controverted, that good Greek scholars have seldom been so numerous as good Latinists. What shall we assign as the cause? Greek is not more difficult in its elements than Latin. Its authors are equally, perhaps more inviting. It is usually entered on at a less puerile age than Latin, at an age when the understanding has acquired strength enough to overcome any grammatical difficulty. Nothing has impeded the equal advancement of Greek studies, of late at least, but the universal practice of publishing all Greek books with a Latin translation. Editors have been sensible of this truth, and have often added translations with apparent regret. Their conviction has been over-ruled by a species of argument very forcible on these occasions, and which I shall name the Bibliopolian. The bookseller has urged with great justice, that without concomitant translations, Greek books have ceased to be a saleable

saleable commodity. When Greek scholars were scarce in Europe, a few translations contributed to facilitate the introduction of the language : this expediency introduced the custom, which is not likely to be abolished, though it is most inimical to Grecian literature, and, for that reason, to the prevalence of a good taste. The Greek poets, as well as the philosophers and historians, have been read and criticised by those who could only read them in the lame style of a literal translation, who acquiesced in so wretched a substitute for the original, but who probably would have studied the Greek, had they not been led astray by a powerful inticement to indolence*.

To

* Omnibus versionibus de linguâ Græcâ in Latinam, de utrâvis in vernaculas, quibus hanc cum doctorum incredibilem paucitatem, tum semi-doctorum et sciorum multitudinem præcipuè, ni fallor, debemus, capitalis hostis sum, et hunc ridiculum morem adjungendi libris Græcis Latinas interpretationes Græcarum literarum labem et perniciem extitisse

96 ON USING TRANSLATIONS.

To the use of translations, and to the various modes of facilitating puerile studies, I may venture to attribute the decline of solid learning, and of that just taste which the antient models tend to to establish. Together with translations, I wish it were possible to banish those editions, in which the order of construction is given on the same page with the text. I am convinced, that to the order alone the boy's attention is usually given; and that consequently all the beauty of elegant disposition, one of the most striking in the classics, must pass unnoticed. It tends also to enervate the mind, by rendering exertion unnecessary. The most unexceptionable method of rendering the classics easy to the younger scholars, is, to subjoin, as is sometimes practised,

tisse semper existimaverim. Compendii Bibliopolæ habenda ratio erat; qui confirmavit, Græcum codicem, incommutatam versione Latinâ, omnium malorum mercimoniorum longè indivendibilissimum; quare se magnoperè mihi auctorem supplicemque esse, ut pestiferum illud consilium abjiciam, &c. THIRLBÆUS in Præfat. ad Justin. Mart.

a voca-

ON USING TRANSLATIONS. 97

a vocabulary at the end of the volume. Even the interpretation in the editions in Usum Delphini, which is universally used, tends in my opinion to corrupt the style, and to vitiate the taste, by drawing off the attention from the elegant language of a Virgil to the bad Latin of a modern commentator.

The young student cannot too early be taught to exert his own powers, and to place a modest confidence in their operation. This will increase their native vigour, and give him spirit to extend them as far as they will go on every proper emergency. Accustomed to depend upon himself, he will acquire a degree of courage necessary to call forth that merit which is often diminished in value to its diffident possessor, and totally lost to mankind. The little superficial learning of him who has been used to the facilitating inventions, may be compared to a temporary edifice, built for a day ; while

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98 ON USING TRANSLATIONS.

the hard-earned knowledge of the other may be said to resemble a building, whose foundations are deep and strong, and equally to be admired for dignity and duration*.

* Mr. Clarke's Dissertation on the Usefulness of Translations, affixed to his *Introduction* (a book deservedly and generally received), has probably induced many to use Translations; yet it appears, that Masters in his time disapproved the practice; "for, says he, it is amazing, after so much has been said on the subject, that a *great many Masters* should shew so strong an aversion for what is so manifestly calculated for their ease. . . . In order to open the eyes of such, if possible, upon a matter so much for their quiet, interest, and credit, I have thought fit to present them with this Dissertation *gratis*." I cannot compliment Mr. Clarke on his disinterestedness, when I see, on a subsequent page, an advertisement of nine school-books with translations, all by the late Mr. C. of Hull.—I will here advise all who have resolved to have their idleness encouraged, and their hopes of improvement raised, by *empirical* promises and pretensions, to shut my book. I will say, in the words of Dr. Felton, "I do not mind what some QUACKS in the art of teaching say; they pretend to work wonders, and to make young gentlemen masters of the languages, before they can be masters of common sense."

SECTION X.

ON LEARNING THE CLASSICS BY HEART.

Pueri, quorum tenacissima memoria est, statim
QUAMPLURIMA EDISCANT. QUINTILIAN.

Et quæcunque mihi reddis, discantur ad unguem,
Singula et abjecto verbula redde libro.

GUIL. LILIUS.

IT is agreed on all hands, that no faculty of the mind is capable of more improvement than the memory, and none more in danger of decay by disuse. Every practice which tends to strengthen it, should be encouraged and continued; and it is therefore a very judicious custom of our grammar schools, observed from the earliest times, which obliges the scholars to commit large portions of the best classics to memory.

I am sorry to observe, that in private education, and in some schools, this task

is often neglected, as too laborious. The decay of classical knowledge, if it is decayed, must in a great measure be attributed to this cause. The neglect, indeed, originates from the general relaxation of discipline, which pervades all orders in some degree, and which militates against learning no less than against virtue.

That the task is laborious, is no valid objection. Labour strengthens the mind. What is acquired by labour will not easily be lost. The impression it makes is deep and lasting. But, in truth, it is not so laborious a task to a boy as it may appear to a parent, or any other adult, who has had neither experience nor observation in this department. The boy who has been habituated to the task, will learn thirty or forty lines, as an evening exercise, with great ease, and with apparent pleasure. This is really done three or four nights in a week, in our best schools.

Even those among boys who apprehend quickly, are seldom disposed to reflect
much

much on what they have read, to review the sentiments and the language with attention, or to fix them deeply in their memory. They read a beautiful passage, they understand it; they admire, and feel its beauties; but if they do not studiously commit it to memory, it passes over their minds as a shadow over the earth, and leaves no trace behind.

There are many passages in the classics which a polite scholar is expected to have by heart, as perfectly as his alphabet. They naturally obtrude themselves in conversation with scholars, they occur on almost every subject, and they are in themselves well worthy of being treasured in the mind for their intrinsic value. To quote passages from authors, is perhaps unfashionable in those circles where a smooth insipidity of manners precludes every thing which requires any exertion of memory, or of imagination; but among persons of the professions, and of a truly liberal education, it is both common and agreeable.

Exercises in Latin verse, and in Latin prose, are usual in our best schools, and at the university. They are attended with very desirable effects, and pave the way for improvement in vernacular composition of every kind. Supposing for a moment, that they have no influence in elevating and refining the taste and imagination; yet to be totally deficient in them, is a kind of disgrace, and a blot on a truly literary character. But in order to excel in Latin composition, poetical or prosaic, a great number of words and phrases must be collected and laid up in the storehouse of the memory. To effect this purpose, it will not be enough to read the classics; they must be committed to memory at that age, which easily admits, and long retains, all impressions which are once properly enforced on the sensorium.

I know of nothing advanced against this established practice, which ought to have weight. It is common to declaim
against

against loading the memory. But what shall be done? The memory of boys in general is abundantly capacious. If it is not filled with valuable furniture, it will be crowded with lumber. It will be the repository of trifles, of vanities, and perhaps of vices. How much more desirable, that it should be stored with the fine sentiments, and beautiful diction, selected from the noblest writers whom the world ever produced! Honour, spirit, liberality, will be acquired, by committing to memory the thoughts and words of heroes, and of worthies, who eminently shone in every species of excellence. Its effects in polishing and refining the taste, are too obvious to be called in question. There are abundant instances, living as well as dead, of its influence in embellishing the mind, and giving it a gracefulness which no other ornaments can supply.

As soon, therefore, as the grammar is perfectly learned by heart, I advise, that the practice of our antient schools should

be universally adopted, and that passages of the best classics, construed as a lesson on the day, should be given as a task to be learned *memoriter* at night. Habit will render it no less easy than it is beneficial*.

* I will cite a specimen of the antient scholastic discipline, in which it appears, that great attention was paid to learning the classics by heart. Henry de Mesmes says of himself, "At school I learned to repeat; . . . so that when I went from thence I repeated in public a great deal of Latin, and two thousand Greek verses, made according to my years, and *could repeat Homer by heart from one end to the other*. . . . We rose at four, and, having said our prayers, began our studies at five, with our great books under our arms, and our inkhorns and candlesticks in our hands. For diversion after dinner, we read Sophocles, Euripides, Demosthenes, &c."

ROLLIN.

This Henry de Mesmes exhibited, in his life, those noble and generous sentiments, which a successful study of the fine writers of Greece and Rome usually inspires. He refused a lucrative place offered him by the King, that he might not supplant a person against whom the King had conceived an unjust displeasure.

SECTION XI.

ON IMPROVING THE MEMORY.

Μνήμη μὲν γὰρ δίδωσι τέχνης, αὐτὴ δὲ ἀδίδακτος.

PHILOSTRATUS.

THE great and obvious utility of the memory, has urged the ingenious to devise artificial modes of increasing its power of retention. The great orator of Rome, whose judgment and experience, as well as his genius, give great weight to his opinions on didactic subjects, has spoken rather favourably of the *memoria technica*, or artificial memory. But, notwithstanding the authority of him, and of other truly ingenious writers, the art is rather to be considered as a curious than an useful contrivance, and it is rejected by Quintilian.

106 ON IMPROVING THE MEMORY.

tilian. Few have really availed themselves of it; and many who have attempted to acquire it, have only added to the obscurity of their conceptions.

That mode of improvement, then, may be totally laid aside, and may be numbered among the fanciful inventions, which serve to amuse the idle and the speculative, without being reducible to general and practical utility. The only infallible method of augmenting its powers is frequent, regular, and well-directed exercise; such exercise, indeed, as it is commonly led to use in the classical schools, where a night seldom passes without a task appointed for the exercise of the memory.

In order to improve the memory, it is necessary to acquire a confidence in it. Many render it treacherous by fearing to trust it; and a practice has arisen from this fear, really injurious, though apparently useful. It is the practice of committing to writing every thing which the student remarks, and desires to remember. Nothing is more common, and
nothing

ON IMPROVING THE MEMORY. 107

nothing more effectually frustrates the purpose it means to promote*. It is better that many things should be lost, than retained in the table book, without confiding in the memory. Like a generous friend, it will repay habitual confidence with fidelity.

There are injudicious and illiterate persons, who consider the cultivation of the memory as the first object in education. They think it is to be loaded with historical minutiae, and with chronological dates. They entertain a mean opinion of the scholar, who cannot recite matters of fact, however trivial, and specify the year of an event, however doubtful or insignificant. They expect to have the chapter and verse mentioned on every citation, and are more pleased with that little accuracy, than with a just recollection of a beautiful passage, or a striking

* Illa, quæ scriptis reposuimus, velut custodire definimus, et ipsâ securitate dimittimus.

QUINTILIAN.

Μεγίστη δὲ φυλακὴ τὸ μὴ γράφειν, ἀλλ' ἐκμάνθαναι.
οὐ γὰρ ἐστὶ τὰ γραφόμενα μὴ οὐκ ἐκπαιθεῖν.

PLATO.

sentiment. But to labour to remember unideal dates, and uninteresting transactions, must ever be an irksome study to a lively genius; and he who shall train young persons in this laborious track, will give them a disgust for literature. It is to feed them with the husks of learning, which, as they are both dry and hard, afford neither pleasure nor nourishment. Let the reading be pleasant and striking, and the memory will grasp and retain all that is sufficient for the purposes of valuable improvement.

There is one circumstance which has had an unfavourable influence on aspiring at the excellence of a retentive memory. An idea has prevailed, that memory and genius are seldom united. To be possessed of memory in a great degree, has led some to conclude, that genius was deficient; and all pretensions to memory have been readily sacrificed for the credit of possessing genius. Pope's famous lines, in which he says, that the beams of a warm imagination dissolve the impressions on the memory, seem to have induced

ON IMPROVING THE MEMORY. 109

duced those who wished to be thought to possess a fine imagination, to neglect their memory, in order to possess one symptom of a fine imagination. But I believe the remark of the inconsistency of great genius and great memory, is not universally true. There are instances, among the living as well as the dead, which prove something against its universality. It is, however, often true*.

It cannot be denied, that nature has made a difference in dispensing the power of retaining ideas. If we may believe some accounts, she has sometimes formed prodigies in this species of excellence. Muret relates, that he recited words to the number of thirty-six thousand, some of them without meaning, to a young man, who repeated them all immediately, from the beginning to the end, and from the end to the beginning, in the same order, without a moment's hesitation, or a single mistake. Mira-

* Οὐ γὰρ οἱ αὐτοὶ εἰσι μνημονικοί, καὶ ἀναμνηστικοί, ἀλλ' ὥς ἐπὶ τὸ πολὺ μνημονικώτεροι μὲν οἱ βραδεῖς, ἀναμνηστικώτεροι δὲ οἱ ταχεῖς καὶ ἐυμαθεῖς.

ARISTOT.
culous,

110 ON IMPROVING THE MEMORY.

culous, and even incredible, as this may appear, Muret tells us, there were innumerable witnesses to the truth of the fact, and mentions many names of respectable persons, who were present at the repetition. Many other instances might be selected from authors of allowed veracity; but they are so different from that which falls within the experience of mankind in general, as scarcely to gain credit. If they are true, they afford encouraging motives for the cultivation of a faculty, which has sometimes been advanced to so high a degree of perfection*.

In giving great attention to the cultivation of the memory, there is danger lest it should be overladen with minute objects; a circumstance highly injurious, especially in the course of education. Let it therefore be considered, that a

* Quintilian, after mentioning some extraordinary instances of memory, concludes with this judicious remark: *Dicebantur etiam esse nunc qui facerent, sed mihi nunquam ut ipse interesset contigit; habenda tamen fides est vel in hoc, ut, qui crediderit, et speret.*

ON IMPROVING THE MEMORY. 111

good memory*, according to a similitude of Erasmus, resembles a net so made as to confine all the great fish, but to let the little ones escape.

* Some persons seem to think, that a good memory consists in retaining dates and minute particulars; but I believe, that though a reader remembers but few dates, and few minute particulars, he may yet retain all the necessary *general ideas* and valuable *conclusions*. He will see a wide and beautiful arrangement of important objects; while another, who stoops to pick up and preserve every trifle, will have his eyes fixed on the ground. It is not enough that the mind can reproduce just what it has received from reading, and no more; it must reproduce it digested, altered, improved, and refined. Reading, like food, must shew its effects in promoting *growth*; since, according to a striking remark of Epictetus, τὰ πρό-
 βαρα, οὐ χόρτον φέροντα, τοῖς ποιμέσιν ἐπιδεικνύει, ΠΟΣΟΝ
 ἔΦΑΓΕΝ· ἀλλὰ τὴν τομὴν ἔΣΩ ΠΕΨΑΝΤΑ, ἘΡΙΑ ἔξω
 φέρει καὶ ΓΑΛΛΑ.
 EPICTETUS.

SECTION XII.

ON LEARNING GREEK, AND ON THE
INTRODUCTORY BOOKS.

Primum igitur istis Græcæ linguæ osoribus ita responsum volo, omnem elegantem doctrinam, omnem cognitionem dignam hominis ingenui studio, uno verbo, quicquid usquam est politiorum disciplinarum nullis aliis quam Græcorum libris ac literis contineri.

MURETUS.

IT is not surprising that persons, who have had no liberal education themselves, should have no just idea of its extent and value. Writing, arithmetic, a little French, and a good deal of dancing, with a very small portion of the first elements of Latin, to enable the boy to say, that he once learned Latin, is deemed quite sufficient, by the rich lower orders, to form the literary attainments of a gentleman.

ON LEARNING GREEK, &c. 113

With respect to Greek, it is often thought superfluous. Indeed, the vulgar idea of Greek comprehends in it all that is dull, difficult, horrid, uncouth, pedantic, and useless.

In consequence of this ignorance, and these prejudices, we find the sons of opulent parents, whose circumstances would enable them to live a life of literary leisure; rendered incapable of it, by having been kept in their youth from the knowledge of a language most beautiful in itself, and the source of all that is elegant and ingenious.

I grant, that a superficial knowledge of Greek, like a superficial knowledge of Latin, or of other languages, is of little value. But why must the knowledge of it which a boy acquires, be superficial? Evidently from the trifling notions of the age, the ignorance of the parent, and his false ideas and prepossessions. The natural faculties of boys are as good now, as in times when Grecian literature was more generally and successfully cultivated.

I

I will

114 ON LEARNING GREEK, &c.

I will venture to affirm, that a knowledge of the Greek will contribute greatly to adorn the gentleman, while it is essential in a scholar. It will lead him to the fountain-head. It will enable him to judge of composition with taste. It will point out to him, with precision, the meaning of many words in the English language, which are daily used, and of far the greater number of technical terms in every art and science. The Greek authors are so celebrated, and have been so universally read, that one would think no man of sense and spirit would voluntarily forego the perusal of them. Homer, we all know, has always kept his place as the noblest writer whom the world ever produced. They who think they shall discover his transcendent excellence in any translation, will find themselves mistaken.

I am sure, an acquaintance with the Greek poets and philosophers would be highly favourable to the prevalence of good sense and liberal sentiments, as well as of good taste. But I know how
readily

ON LEARNING GREEK, &c. 115

readily ignorance, indolence, and prejudice will oppose my doctrine. The present age is disposed to pursue compendious methods, which terminate in external and shallow attainments. And unless a timely check is given, the next age will be led to neglect solid improvements still more than the present; for as solid improvements become less generally understood, they will be less generally esteemed.

With respect to the best method of attaining to the knowledge of Greek, I own I am prepossessed in favour of that which already prevails in our capital schools, and whose utility has been proved by experience. The best Grecians of our country have been trained in the established manner.

There have, however, appeared some innovators in this department; and they have wished, that Greek might be taught previously to Latin. Others have insisted, that Greek grammars written in Latin are absurd, as they tend to increase the difficulty; but this objection falls to the ground if Latin is first acquired.

Those who wish that Greek should be taught before Latin, are authorised in their opinion by the great Erasmus. Though I have a great respect for the genius and judgment of Erasmus, I must dissent from his opinion on this subject. My reason for insisting that Latin should be first taught is, that Latin is indisputably more universally useful than Greek *; and that many who stay at school only to the age of thirteen or fourteen, are enabled to carry away with them a knowledge of Latin, which, though very superficial, may yet be serviceable; whereas, if Greek only had been taught them, they might indeed have made some proficiency in that, but they would have been totally ignorant of Latin; and I believe their Greek without Latin would be of little value. Every experienced scholar will coincide with my sentiments on this subject, and there is little danger that the present method should be reversed in public, though it may sometimes in private tuition.

* Ad usum Latina lingua potior est; ad doctrinæ copiam Græca.

MURETUS.

There

There are various grammars, all strongly recommended by their editors, as containing something superior to all that preceded their publication. I prefer either the Eton, or that published by Grant, and afterwards by Camden, for the use of Westminster school. Dr. Ward's edition of this is printed with a type and paper which greatly recommend it; for a beautiful type in Greek books intended for the use of schools, is found to be very advantageous. I select this grammar for the sake of uniformity. It has been long and successfully used.

On first going over the grammar, I would recommend an attention only to the principal parts of it. An application to the minuter particulars, on first entering on the study of a language, certainly impedes the scholar's progress. When the declensions of the nouns and pronouns, and the formation of the verbs, are once learned, I advise that the scholar shall begin to read one of the chapters of St. John's gospel in the Greek Testament.

The Greek of this evangelist is remarkably easy; and I know of no book whatever so well calculated to initiate a boy in the Greek language, as the Greek Testament. I do not say, that the style is the purest and most elegant; but I think, at that early period, when Greek is read only to exemplify grammatical rules, purity and elegance are less required than perspicuity. After ten or twelve chapters shall have been carefully read, I would let the student begin St. Luke, whose Greek is allowed to be better than St. John's. At this time, I would wish the scholar to begin his grammar again, and go through it with great accuracy. That which will now be read in it, will be perfectly understood, and its use fully ascertained. When the greater part of St. Luke shall have been read, and its grammatical construction, and its particular words analysed, let the scholar begin some work of Xenophon, still repeating a portion of his grammar every morning. This will soon pave the way to Demosthenes and Homer; and when these

these are once well understood, which I imagine, with diligence and good abilities, may be very soon accomplished, the scholar will be able of himself to pursue his studies in the Greek language, as far as he shall chuse to proceed. And indeed I have no doubt, but that he will chuse to proceed as far as he can, if his lot in life allows him leisure. For the pleasure he will feel, when once he enters deeply into the fine authors of antient Greece, will lead him to prefer them to all others. He will then find, that the preference given to them by all preceding ages, is not the effect of mere prejudice, as is supposed by the superficial student in Greek, who has never read enough to enable him to taste their excellences.

Though my principal argument in recommending the study of Greek, is derived from its native excellence; from the opportunity it offers of enlarging and ennobling the human mind, by laying open the writings of the Greek philosophers, poets, and historians; yet it

may not be improper to add, for the sake of those who seek profit, according to the vulgar idea of the word profit, from liberal studies, that the knowledge of the Greek greatly facilitates the practice of some lucrative professions. I cannot understand how it is possible for a physician to acquit himself with tolerable credit, unacquainted with Greek. Almost all the terms he uses are Greek words, written in Roman characters. The subordinate practitioner in medicine would find his employment much easier and pleasanter, and his character more respectable, if he were instructed in the meaning of the words which he every day uses, and which he cannot clearly and fully understand, without knowing the language whence they are immediately and without alteration transplanted.

Some late writers, however, who have censured the established modes of education with all the freedom of dogmatical dictation, have hinted, that Greek is utterly unnecessary. One of them in
I
plain

plain terms informs us, that it can be neither useful nor ornamental. He recommends it to all who are not to be divines or physicians, "not to waste so much time, as even to learn the Greek alphabet." Such a doctrine as this will often be well received, since both ignorance and indolence will be ever ready to vote in its favour. The attachment of many to singularity, will lead them to adopt almost any new and plausible opinion, when advanced with confidence. But to the prevalence of such ill-grounded notions, we may attribute much of the levity, and the superficial knowledge, which disgrace some of those ranks among us, which used to be early initiated in the wisdom of the antients, though the medium of the fine language of antient Athens, as well as of antient Rome.

The opposers of the established modes, and the enemies to Greek, have seldom been solid scholars; and some have ventured to suspect, that they have

122 ON LEARNING GREEK, &c.

have been guilty of a common practice, that of condemning what they do not understand*.

* *Damnant quod non intelligunt. QUINT.*

In answer to the contemners of Greek, I will again cite a passage or two from a truly elegant modern Latin writer. *Aiunt Græcam Latinamque linguam jampridem MORTUAS esse. Ego vero eas nunc demùm non tantùm VIVERE et vigere contendendo, sed firmâ valetudine uti, postquam esse in potestate plebis desiêrunt.—Prædicare nolumus, si homines nostri paulò magis Græcas literas negligere cœperint omnibus bonis artibus certissimam pestem et perniciem imminere. Hoc si isti aut videre per inscitiam non queunt, aut agnoscere propter in veteratum in Græcos odium nolunt; persistant sanè in sententiâ suâ; nobis ignoscant, si quo in studio plurimum operæ posuimus, ab eo non faciliè abducimur; sed et ejus dignitatem conservare nitimur, et quas ex eo utilitates percepisse nobis videmur, eas cum aliis communicare conamur.—Necesse est in crassissimâ rerum ignoratione versari eos qui PRÆSIDIO INTERPRETUM freti Græcæ ac Latinæ linguæ studia negligunt.*

MURETUS.

SECTION XIII.

ON MAKING A PROFICIENCY IN GREEK.

And thus is the Greek tongue, from its propriety and universality, made for all that is great, and all that is beautiful, in every subject, and under every form of writing.

HERMES.

THOSE who are ready to acknowledge the excellence of the Greek language, are deterred from its pursuit by ideas of its difficulty. They assert, with some truth, that few make such a proficiency in Greek, as to derive all the advantages from it which it might afford, and that they do not often find in the world, those who can read it with ease or pleasure.

With respect to its difficulty, it is certainly a copious language. It requires
much

124 ON MAKING A PROFICIENCY

much and various reading, to gain a competent knowledge of the primitive or radical words*. But it is also a language which abounds in compounds and derivatives, the meaning of which may be easily known, by knowing the simple and original words. He who has acquainted himself with a small number of the most useful radicals, will be able, with a little sagacity, to discover the meaning of many words in a book written on a familiar and obvious subject. By reading such a book, he will probably find his knowledge of original words in some degree increased. He goes on to one less easy. His knowledge of the language is enlarged by insensible gradations, and he at last acquires a deep and a masterly skill, without much painful labour. He may select such authors as will amuse him as he proceeds, and, like a pleasant companion in a journey, be a substitute for a vehicle.

* Yet the Greek roots have been computed to amount to no more than three thousand.

I will point out a few authors, with the order in which they may be read. I dictate not; for the books and the order may be changed, with great propriety, by a better judgment. But as I write a practical treatise, I must descend to particulars. I presuppose, that a progress has been made in the Greek grammar, and in the Greek Testament.

The works of Xenophon are in general remarkably easy. The sentences are short, and the ideas familiar. I will not now descant on the sweetness of his diction, and his other beauties. I will only advise, that either his *Memorabilia*, his *Cyropædia*, his *Anabasis*, his little but elegant treatises on the Character of Agesilaus, and the Spartan and Athenian Polity, may be read immediately after the Greek Testament, or with it.

The Dialogues of Lucian are too entertaining to be omitted. The Greek is pure, but rather more difficult than that of Xenophon. They may be read after some progress has been made in Xenophon. But as morality is of great
import-

126 ON MAKING A PROFICIENCY

importance in early youth, and as it may be learned in great perfection from the Greek authors, I wish that a very particular and very long attention may not be paid to Lucian at school, though his wit and his language are highly excellent. To accustom boys to laugh at every thing serious, may have an ill effect on their future conduct. I wish Epictetus, and the Table of Cebes,^m and all the Socraticæ Chartæ exhibited by Plato and Xenophon, to be more frequently and more attentively read than the works of the laughing Philosopher.

When these books are once properly studied, the scholar should be immediately advanced to the highest class of Greek school literature, to Homer, Plato, and Demosthenes. Neither should he be contented with reading only a few passages, but should go deeply into them, study them with great and long attention, and receive such an impression from them, as shall induce him to read them again when he leaves his school, and to make them the companions of his life.

Their

Their conversation will exalt his sense, and give him dignity.

At school, it is impossible to go through the works of a very voluminous author, neither is it required. It is the business of the school to qualify the student to go through them by himself. Selections are therefore published for the use of schools. But I am sorry to observe, that the knowledge of many never extends beyond these selections. They judge of Plato from Foster's edition, of Lucian from Kent's, of Demosthenes from Mounteney's. Though these and similar selections may be very judicious, and quite sufficient in schools, yet I would by no means wish the scholar to confine his curiosity within so narrow limits. Let him dig the mine deeper and wider, and he will find treasure in abundance. Let him ascend higher, and he will view a prospect no less beautiful than extensive.

I wish an improvement to be made in the method of reading Greek; but there is little reason to suppose, that my wish will be accomplished. I wish to see editions

tions of Greek authors universally used in schools, without Latin translations. For my own part, I am convinced, that the practice uniformly adopted for many ages, of giving a Latin translation of Greek books, is the principal reason that Greek has been less generally understood than Latin. Not but that some have proceeded successfully, notwithstanding all impediments; and I believe at present, and in our own country, Greek is well understood. Several living writers have given indubitable proofs of their excellence in it; among whom may be most honourably enumerated the philological Observer on Suidas. If we look back, we shall find a numerous and distinguished train, who, while they adorn the literary annals of our nation, afford most animating examples for the aspiring student of the present age*.

* I will take the liberty of quoting another passage from Hermes, before I leave this subject:

“ It were to be wished, that those among us,
 “ who either write or read with a view to employ
 “ their liberal leisure (for as to such as do either
 “ from

“ from views more sordid, we leave them, like slaves,
“ to their destined drudgery) — it were to be wish-
“ ed, I say, that the liberal (if they have a relish for
“ letters) would inspect the finished models of Grecian
“ literature; that they would not waste those hours
“ which they cannot recal, upon the meaner produc-
“ tions of the French and English presses; upon that
“ fungous growth of novels and of pamphlets, where,
“ it is to be feared, they rarely find any rational
“ pleasure, and more rarely still any solid improve-
“ ment.

“ To be competently skilled in ancient learning,
“ is by no means a work of such insuperable pains.
“ The very progress itself is attended with delight,
“ and resembles a journey through some pleasant
“ country, where every mile we advance new charms
“ arise. It is certainly as easy to be a scholar, as a
“ gamester, or many other characters equally illibe-
“ ral and low. The same application, the same
“ quantity of habit will fit us for one as completely
“ as for the other. And as to those who tell us, with
“ an air of seeming wisdom, that it is men, not
“ books, we must study to become knowing; this I
“ have always remarked, from repeated experience,
“ to be the common consolation and language of
“ dunces.”

K

SECTION XIV.

ON THE STUDY OF THE ENGLISH
LANGUAGE.

To be well acquainted with one's native language, is nothing to boast of; but not to be well acquainted with it, is a great disgrace.

Cic.

MANY parents are of opinion, that, while their sons are learning Latin, they are making no improvement in English. They are mistaken. It is impossible to learn the Latin grammar, without acquiring a valuable knowledge of grammar in general, and consequently of the English grammar. But it must be confessed, that many particulars of the English grammar cannot be learned, but by a particular application to it; and it is certain, that this has been long neglected in the most approved schools.

English

ON THE ENGLISH LANGUAGE. 131

English undoubtedly ought to form a great part of an English gentleman's education. I think at the same time, that if a boy has made a good proficiency in classical learning, he will be able of himself to make up for the want of particular instruction in this point, if he chuses to apply to it. Good sense, good company, and reading good authors, with a knowledge of grammar in general, will commonly make a scholar completely master of his own language. Several of our best writers were educated at public schools, where I believe the English grammar was not taught. They acquired their skill by private and subsequent study.

To comprehend it, however, among the other objects of scholastic pursuit, tends to render the plan of education more complete. It is indeed very desirable; for I have known boys, who, though they could write Latin grammatically, were unable, for want of this part of instruction, to compose a letter on a familiar subject without incor-

rectness, much less with elegance; and even some celebrated writers in English have made egregious mistakes in English grammar.

I need not point out the proper Introduction. Every one will anticipate me in chusing Lowth's. Some parts of it are unavoidably too difficult for a child's comprehension. Ash's introduction to it, adapted to the use of children, may be sometimes used with great advantage.

The best method of teaching the English grammar, is, I think, after having gone through Lowth, to cause to be read by one of the class, a passage of one of Addison's papers in the Spectator, and then to parse it accurately in the manner in which a Latin or Greek lesson is usually analysed. All violations of grammar, and all vulgarisms, solecisms, and barbarisms, in the conversation of boys, must be noticed and corrected.

To confirm their improvements in English, boys must compose in it as soon as they are capable of invention. Indeed this is usually done in public schools,

schools, and the advantages of it are universally felt. Many boys go to public schools, who are designed for commercial life. The little Latin they learn by the age of thirteen or fourteen, when they sometimes leave school for the accounting-house, may not be of great service to them; but the habit of composing in English, will enable them to write letters with ease and with accuracy; an acquisition, for which they will be obliged to their school as long as they live; an acquisition, which will distinguish and adorn them more than any of the accomplishments usually called merely ornamental.

I would comprehend in the plan of instruction in English, the doctrine of English versification, as well as of prosaic composition. The various metres should be explained; and such a manner of reading them pointed out, as tends to display their beauty and melody.

I would advance a step higher. I wish to infuse not only a grammatical, but a critical knowledge of the language,

and its authors. To the senior boys the beauties and defects of style should be shewn. The opinions of judicious critics on our poets, historians, orators, and moralists, should be laid before them and discussed. They should be taught not to read every thing that falls into their hands, but to select their books with judgment. They will thus acquire not only grammatical accuracy, but taste; a quality, which will furnish them, during life, with pleasure pure and refined; to be able to relish which, will characterise the true gentleman independently of fortune.

As English cannot always conveniently be read in schools, and during the school hours, it must be read in private by boys who wish to acquire a perfect knowledge of it. To complete the grammatical and theoretical skill which is taught by the instructor, let the pupil read the most elegant compositions in the English language. Fame will usually point these out; but lest she should err, as she sometimes does, the advice of the living Instructor must be sought and followed.

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Though the study of a vernacular language is of high importance ; and though some instructors have endeavoured to persuade their countrymen, that it is sufficient for all the purposes of life ; yet the education of him who has been confined to it, will be greatly defective. It may with truth be asserted, that, notwithstanding his attention may have been directed to this single object, he will never comprehend it so well as he will who is also conversant in the antient languages *. The mere English scholar will often be obliged to turn over his English Dictionary, and, after all, will acquire but an imperfect idea of the many words which are directly derived from the Latin or the Greek.

* “ A boy will be able to repeat his Latin Grammar over two or three years before his understanding opens enough to let him into the reason of the rules ; and when this is done sooner or later, it ceaseth to be jargon ; so that all this clamour is wrong-founded ; and therefore I am for the old way in schools still, and children will be furnished there with a stock of words at least, when they come to know how to use them.”

FELTON.

SECTION XV.

ON THE PREPARATION FOR A MERCANTILE LIFE.

—— Pueri longis rationibus affem
Discunt in partes centum deducere, ——
—— At hæc animos æRUGO, &c. HORAT.

A Great wit of antiquity, no less remarkable for the liberality of his mind, and his knowledge of the world, than for his excellence in poetry, has censured the mere arithmetical mode of education. He has suggested, that the mind, from a constant attention to pecuniary and mercantile computations in early youth, contracts a degree of rust totally destructive of genius. There is certainly some truth in his observation; but it must be considered, that our country differs

differs from his in many essential particulars. Arms and arts were the chief objects in Rome; but Britain, from her situation and connections, is naturally commercial. Commerce in Britain has acquired a dignity unknown in antient times, and in other countries of Europe. Those who have been engaged in it have added a grace to it, by the liberality of their education. This has introduced them to the company of those to whom their fortunes made them equal; and they have appeared in the senate, and in society, with peculiar grace and importance.

I mean then, in this Section, to advise, that those who are destined to a commercial life, may not devote their time and attention, exclusively, to penmanship and to arithmetic. In whatever degree these excellences may be possessed, they will never exalt or refine the sentiments. They will never form the gentleman. They are the qualifications of a hireling scrivener, and are at this time in possession

sion of some of the lowest and meanest persons in the community.

But I would not be misapprehended. I know the value of a legible and expeditious hand, and the beauty of arithmetic as a science, as well as its use as a practical qualification*. They are absolutely necessary to the merchant; they are highly useful to all. My meaning is, that they should not form the whole of education, nor even the chief part of it, even when the student is designed for mercantile life. For what is the proposed end of a mercantile life? The accumulation of money. And what is the use of money? To contribute to the enjoyment of life. But is life to be enjoyed with a narrow and unenlightened mind? If it is, what must be the enjoyment? It must be low, and disgraceful. A rich man, without liberal ideas, and without some share of learning, is an unfit companion for those in the rank

* Numerorum notitia cuicunque primis saltem literis erudito necessaria est.

QUINTILIAN.

to which he is advanced ; a melancholy consideration, that after all the toils and cares of business, when a man has acquired a princely fortune, he must be excluded from the society of men of equal condition, but superior education, or be ridiculous in it ; that he must be unfit for parliamentary or civil employments, though his influence may gain admission to them !

I really do not discourage an attention to writing and arithmetic. If I did, my judgment would condemn me, and I should raise a very numerous party, who would not fail to be clamorous against my doctrine. My advice, which I offer with unaffected deference, is, that those who are intended for a genteel line of commercial life, should bestow at least as much attention on the cultivation of their minds as on mechanical attainments, or on a mere preparation for the superintendence of an accompting-house.

There is time enough for the accomplishment of both purposes, in the course
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of an education properly conducted, and long enough continued. At our best and most respectable grammar schools, opportunities are usually afforded for improvement in writing and in arithmetic. Many instances might be produced to shew, that the classical and the mercantile discipline have proceeded with equal success. It is indeed true, that the writing of those exercises which are indispensably required in a classical course, retards the acquisition of a fine hand, because it is usually done in a careless and a hasty manner. But it might be done otherwise. Granting that it cannot, yet surely one would abate something from the excellence of a flourish, for the sake of acquiring ideas, and elevating the mind with noble sentiments. Is it worth while to forego the improvement of taste and literary genius, for the sake of forming a stroke in a letter with greater elegance, though not in the least more legibly; for the sake of acquiring a mechanical habit in very extraordinary perfection, in which, after all, the scholar will

often be surpassed by the lowest apprentice, or the meanest clerk of a petty office?

I know it will be said, that boys who are destined to reputable merchandize, are usually taught Latin. How are they often taught it? They are often placed at a school where the master teaches it not. He professes to teach only writing, arithmetic, and mathematics; but to complete his plan, he hires an assistant to teach Latin. The principal share of time and attention is devoted to writing and arithmetic. The parent desires it, and the master naturally gives it the greatest attention. Seldom any thing more than the first elements of Latin are taught, and these, it may reasonably be supposed, in a very superficial manner. The boy leaves his school at the age of fourteen. He writes a fine hand, and casts accounts to admiration. His Latin he soon forgets; for he was never taught to dwell upon it as of great importance; and in general what he knows of it is so little, that it is scarcely worth remembrance.

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When he has acquired his fortune, which he may very well do, with little other knowledge but that of addition and multiplication; though he prides himself on having had a liberal education; yet he acknowledges, that he has found little advantage from the classics, and holds them in low estimation*. He declares, that a son of his shall adhere to the four first rules. He seldom looks beyond the circumscribed horizon of the accounting-house, even when admitted into the council-chamber; and he contributes, both by his discourse and example, to bring the classical mode of education into disrepute. He pretends to have been trained according to its rules, and grounds his pretensions on the very little of the Latin grammar which he very imperfectly learned, in a very short time, when his attention was almost confined, both by parental and preceptorial authority, to a mechanical attainment, and to a single science. I need not use argument in re-

* This disesteem may be accounted for by the old observation, *Ignoti nulla cupido est*.

commend-

commending the study of French and Geography to the intended merchant. Their obvious utility is universally understood.

It is well known, and much to be lamented, that the shafts of wit and ridicule have often been successfully thrown at city magistrates, and other public characters, whose offices ought to secure respect. This unfortunate circumstance has been entirely owing to that defect in their education, for which their wealth could never compensate. Though they ought to qualify themselves for the desk; yet they should recollect, that they are not to remain there always; but should let their minds be early imbued with that elegance, which will remain with them, and constitute them gentlemen, whatever may be their employment *.

* Great statesmen, and men engaged in *civil business*, have usually been polite scholars and philosophers; witness Scipio, Cicero, Cato, Brutus, Marcus Antoninus, Sir Thomas More, Sidney, Raleigh, Temple, Grotius, De Witt, and many others.

Vide Philosoph. Arrangements.

SECTION XVI.

ON LEARNING FRENCH AT SCHOOL.

Fas est et ab hoste doceri.

THE French language abounds with authors elegant, lively, learned, and classical. I do not see how a scholar can dispense with it. To be ignorant of it, is to cut off a copious source of amusement and information. I need not expatiate on its utility to the man of business, and the ornament it adds to the accomplished gentleman. Its use and its grace are sufficiently understood.

But whether boys should begin to learn it so early as they sometimes do, admits of doubt. I need not observe, that the lapse of time is necessary to mature the mind as well as the body. Like the body, it may, at a very early age,

age, be overladen and contracted in its growth. I would therefore begin with the most important object, and lay a good foundation. The Latin grammar I consider as the most important object at that age, and as the avenue to future improvements. Let not the scholar then be introduced to French till he has made a considerable progress in the knowledge of the Latin Grammar.

At the age of ten or twelve, and before if the boy has abilities, this preparation may be in a great measure completed. The knowledge of a few Latin words, as well as of the grammar, will contribute greatly to facilitate the acquisition of French.

French should by all means be taught grammatically. And when the pupil has not learned the Latin grammar, he must begin with the first elements of the French, and go through them accurately; for some grammar must be learned with accuracy. But when he is acquainted with the parts of speech, and the general principles of grammar in all languages,

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which he will by learning the Latin grammar, I cannot see any necessity for going over the same ground in a French grammar; which, however, is not uncommonly required, to the great impediment and confusion of the student.

It will therefore require judgment in the French master, to select such parts only of the grammar as are absolutely necessary. These are of themselves sufficiently numerous.

I will likewise recommend it to him to introduce the student to reading an easy author, as soon as the nouns, pronouns, and regular verbs are learned. This early entrance on reading authors greatly accelerates the progress in the French language, and, indeed, in all languages. The subject matter of a book, especially if it be narrative and entertaining, alleviates the labour of acquiring the knowledge of a new language. But when the boy is confined during six or twelve months to the dry rules of a grammar, he is naturally induced to hate the study of a language, which presents to him
nothing

nothing but irksome toil. The perusal of an author not only makes the study pleasant, but also illustrates and fixes in the mind the rules of grammar.

I believe the greater number of parents wish their sons to learn French, chiefly that they may be enabled to speak the language. This is certainly a valuable attainment; but I think an ability to read and to taste the beauties of the celebrated French writers, is also valuable. If he can learn to do both in perfection, it is doubtless most desirable. But I have observed, that the French conversation of many boys, dismissed as completed from celebrated French schools, has been but a barbarous jargon. To learn to speak French with real elegance, and with fluency, it will be necessary to give it the greatest portion of time and attention, or to reside some time among the natives. To read it with ease and critical accuracy, may be soon acquired with moderate application; and it is, in every respect, a very eligible acquisition.

There is no necessity to point out the proper books to be read in the study of

148 ON LEARNING FRENCH

the French language. Those which are commonly used in places of education, are for the most part proper. They are *Gil Blas*, *Telemachus*, and a few others, both entertaining and well written. I will only give one caution; and it is, that none of *Voltaire's* books be admitted too early. Let the student, when his judgment is mature, select those books which he most approves, whatever they may be; but let not the young mind be poisoned, on first entrance into life, by the obtrusion of sceptical writings upon its attention.

There was a time when even profound scholars, and celebrated writers, were unacquainted with French; but it is so generally studied and understood in the present age, that to be ignorant of it is both a disgrace and a disadvantage. It ought seldom to be omitted in education; for to the man of business it is always useful*, and often necessary. To the

* The obvious utility of French in the transactions of the world, induces all parents to wish their sons to acquire it. Many of them are not so anxious concerning Latin and Greek, and other elegant pursuits.

scholar it is the source of pleasure and improvement. But yet it will not supply the place of classical learning; and it is a happy circumstance, that in most of the seminaries originally consecrated to the study of the antient authors only, opportunities are now afforded for the acquisition of an elegant and useful modern language.

pursuits. They ask, where lies the *profit* and the *gain* of these? In answer to them, I will again cite the words of the excellent author of *Hermes*, speaking of some sciences.

“Every science whatever,” says he, “has its *use*. Arithmetic is excellent for the gauging of liquors; geometry, for the measuring of estates; astronomy, for the making of almanacks; and grammar, perhaps, for the drawing of bonds and conveyances.

“Thus much to the *sordid*. If the *liberal* ask for something better than this, we may answer, and assure them from the best authorities, that every exercise of mind upon theorems of science, like generous and manly exercise of the body, tends to call forth and strengthen nature’s original vigour. Be the subject itself immediately lucrative or not, the *nerves of reason are braced by the mere employ*, and we become abler actors in the drama of life, whether our part be of the busier, or of the sedater kind.” HARRIS.

SECTION XVII.

ON THE ORNAMENTAL ACCOMPLISHMENTS.

Quibus in rebus duo maxime fugienda sunt, ne quid effeminatum aut molle, et ne quid durum aut rusticum sit. CIC.

IT is not necessary to admonish the world of the value of accomplishments which contribute to exterior grace. They are in their nature such as strike the eye of the beholder upon intuition. They render the impression received on the first sight of a person, favourable to his general character, and they are therefore universally pursued. They ought to be pursued, but not without restriction.

They are often considered, even by the parent as well as by the child, as of the first importance; as more likely to contri-

ON ACCOMPLISHMENTS. 151

contribute to good success in the world, than solid merit. If this is really the case sometimes, and I am sure it is not always; yet it ought not to be so, and the reformation should begin in the rising generation. Therefore boys should be taught to value external graces only in a subordinate degree. Great care must be taken, that they may not be viewed in so favourable a light as to appear capable of becoming the substitutes of moral and intellectual excellence. The too high estimation of the ornamental qualifications is injurious to the individual, and to the community. It causes a neglect of serious and useful pursuits, such as are necessary to the welfare of both these; and it introduces general ignorance, want of principle, levity of mind and behaviour, irreligion, and immorality.

When the boy is once taught to esteem religion, learning, truth, benevolence, and a power of becoming useful to himself and others, as they ought to be esteemed, as qualities which do honour to human nature, and exceed all the

little arts of pleasing by external deportment, as much as a reasonable nature exceeds the bestial; then let him be introduced to the study of those arts, whose true use and end are to cause virtue, which is lovely in itself, to appear more amiable*.

With these ideas in his mind, let the boy learn to dance. It will contribute to his health, and to his growth. It will give the human form, in the embellishment of which, nature has bestowed peculiar care, the power of displaying its natural beauty and symmetry†. It will strengthen the limbs, and render them fit for their proper exertion. A skill in the art, independent of other advantages, is desirable, as it enables young people to join in a diversion, which, in decent company, is as innocent as it is pleasing,

* Όταν φύσει τὸ κάλλος ἐπικρισμῇ τρόπος

Χρηστὸς, διπλασίως ὁ προσίων ἀλίσκεται. MENANDER.

† Ὅτε ἂν ἐνυμπίπτῃ ἔντε τῇ ψυχῇ καλὰ ἤδη ἐόντα, καὶ ἐν τῷ εἶδει ὁμολογοῦντα ἐκείνοις, καὶ ἐνυμφωοῦντα, τοῦ αὐτοῦ μετέχοντα τύπου, τούτ' ἂν εἴη κάλλιστον δῆγμα τῷ δυναμένῳ διασθαι.

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When therefore the parent approves it, there can be no reasonable objection to placing the scholar under the dancing master. The methods commonly adopted are such as, I am sure, I will not pretend to improve.

Fencing, as a gymnastic art, is highly useful, in strengthening the body. In several walks of life, custom hath rendered it essentially requisite. But I shall not dwell upon it, since it is by no means necessary in general. If the scholar chuses to pursue it, and has a convenient opportunity, he should not neglect it; since it furnishes an excellent mode of bodily exercise, after the labour of the mind in a sedentary employment.

The learning of the military exercise, which is now very common, is, in several points of view, beneficial. It gives a manliness of mien, it renders the body erect, and the limbs robust; and it qualifies youth to defend their country in an effectual manner, when called out by an emergency. It may likewise have an indirect influence in inspiring manly
senti-

154. ON THE ORNAMENTAL

sentiments, and insinuating a love of order.

Music furnishes a sweet amusement to the man of letters. Boys are not often initiated in it at schools. With great propriety, they are usually left to follow, in this particular, the impulse of their genius or their inclination. Without both these, no valuable proficiency is ever made in performing on a musical instrument. Scarcely any art is pursued, *invitâ Minervâ*, or without a natural turn for it, so unsuccessfully as music. And indeed to arrive at any great excellence in it, requires more time and attention than can well be bestowed by him who follows any other pursuit with ardour. The lover of music, who has full employment of another kind, and who has not any very remarkable degree of genius for music, should content himself with hearing skilful performers; opportunities for which abound in this age and nation.

Drawing is frequently taught at schools; not often with any singular success.

ACCOMPLISHMENTS. 155

success. It is, however, a very convenient as well as agreeable accomplishment; and, where a genius for it evidently appears, no care should be spared in its cultivation. But as drawing is a sedentary amusement, I do not recommend it to the literary student. His leisure hours should be spent in active diversion.

I will in general advise, that, whatever ornamental accomplishments the student may wish to pursue, he may call to mind what has often been repeated with a sigh, that life is short, and art is long. Much time and much attention must not, in the contracted space of human life, be bestowed on objects which afford no rational pleasure, and no real advantage of any kind to the individual, or to society. It is indeed far better to consume time in employments merely innocent, than in vice or in malignant actions; but true, permanent, and heart-felt happiness is to be derived from a benevolent conduct, and from useful exertions. Ornamental qualifications, and amusing attainments,
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156 ON ACCOMPLISHMENTS.

may please, indeed, during the short period of youth; but, alas! the old age which has no more than these to support and recommend it, would be ridiculously contemptible, if it were not truly pitiable. Men are too little inclined to look so far before them, and to provide for that period, which, if it is destitute of rational amusements, and of solid improvements, must be spent either in a state of stupid insensibility, or in wretchedness.

If the antediluvian duration of life still continued, what accomplishment is there at which an ingenuous mind would not aspire? But to spend the greatest portion of threescore years and ten, in trifling or unessential pursuits, is pitiable folly *.

* *Vitæ summa brevis spem nos vetat inchoare longam.* HOR.

Quid quod æstimatione nocturnæ quietis dimidiò quisque spatio vitæ suæ vivit. Pars æqua morti similis exigitur—nec reputantur infantiae anni, qui sensu carent, nec senectæ, in pœnam vivacis, tot morbi, tot curæ—hebescent sensus, membra torquentur, præmoritur visus, auditus, incessus, dentes etiam—et tamen vitæ hoc tempus annumeratur.

PLIN.

SECTION XVIII.

ON THE NECESSITY AND METHOD OF
LEARNING GEOGRAPHY, &c.

Totam licet animis tamquam oculis lustrare terram mariaque omnia. Cic.

THERE is nothing which contributes more to accelerate the improvement of the scholar, and to render his progress agreeable, than a proper care to present all the ideas, with which he is furnished, clearly to his apprehension. This is not often sufficiently regarded. Boys learn much of what they are taught, by rote, often without any ideas at all, and almost always with confused and imperfect ideas. They are apt to consider their business merely as a task, without any view to valuable improvement; and

if they can go through it with impunity, they are little solicitous concerning the advantage to be derived from it.

Among other proofs of the imperfection and the confusion of boys ideas, may be numbered their frequent ignorance of geography, at the time they are reading history. At many capital schools, scarcely any attention is paid to geography, especially among the younger boys; who are, however, often engaged in reading Eutropius, Justin, Cæsar, and many other historians antient and modern, Latin and English.

Obscurity and confusion are at all times painful. It is no wonder that boys, while they are unacquainted with geography, appear to receive little entertainment from histories which abound with amusing events. They are travelling in the dark. They see nothing around them distinctly; and, at the end of their journey, they find the consequence little more than fatigue.

At a very early age, then, I would introduce the pupil to a knowledge of geography.

graphy. But I would not place a geographical treatise in his hands. I would not burden his memory, or distract his attention, with too many or too minute particulars. I would, at first, only give him a map of Europe, a map of Italy, and a map of Greece. They should be such as are printed distinctly, and not too fully crowded. The use of maps should be familiarly explained; and then the pupil will be well able to inform himself of the situation of principal places, and of such as occur most frequently in reading the classics and the Roman historians. Antient geography should at first engross his attention. The same method should soon after be used, to introduce him to a general idea of the modern.

But as the pupil advances in age, he must be led to higher improvements. Still I think the best and the easiest method is, to point out the places in maps, and not yet to perplex him with an unentertaining geographical treatise.

When he has made considerable improvements in grammar and classical learning, he may enter on Cellarius. Not that I would recommend an attention to every part of this book, at school. It will, I think, be fully sufficient to dwell with attention on Greece and Italy. A knowledge of other countries, sufficient for this period of life, may be gained by a careful and repeated inspection of maps, without reading long and unentertaining catalogues of proper names; a method which tends to render difficult and disgusting, a study in itself naturally pleasant and remarkably easy.

The facility and the use of this science, will induce the judicious student to make a great progress in it. He will therefore study modern geography, even with more accuracy than the antient. Frequent and attentive inspection of maps, will avail him most in this pursuit, throughout all its parts. Whenever a name of an unknown place occurs in reading, let the student mark it in his pocket-

pocket-book, to be searched for in the map at a convenient opportunity. I do not think it right to turn immediately from the book to the map, on every such occasion; because it will interrupt the course of reading, divert the attention from the main object, and be the cause of losing some idea or some improvement of greater value than the knowledge of a local situation.

There is a great abundance of treatises on this easy science. The vanity of some, and the hope of gain in others, have urged many to publish what they could compile without difficulty. Cellarius I have recommended to the school-boy, as a guide to antient geography; Guthrie I will recommend as a guide to modern. In that useful compilation he will find a great number of particulars, not merely geographical, which ought to be known to every individual. Though D'Anville's geography is seldom used in schools, yet the scholar ought to be informed, that his maps are held in the highest esteem.

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Their price prevents them from being universally received.

Mathematical geography, or that part of it which is connected with astronomy, may be deferred till the pupil arrives at a mature age, unless he displays a very early genius and inclination for mathematics. The drawing of maps, and other minute labours in the pursuit of geography, may be desirable to a person who is designed for some employment connected with surveying or navigation, but are an unnecessary toil to the liberal scholar. For him, an attentive inspection of maps already drawn, together with an historical account of places, will be fully sufficient.

With respect to mathematical science, and those which depend upon it, I think they cannot often be pursued at classical schools consistently with other studies, more immediately necessary in early youth. The Elements of Euclid must not be omitted in a liberal education; but perhaps they ought to be attended to at the university,

university, rather than at school. Astronomy, and natural and experimental philosophy in all its branches, will also be more properly comprehended in the course of academical studies. The lectures read in the universities on these subjects, are admirably well fitted to accomplish the ingenious pupil in these delightful and improving sciences. In those places, a large and costly apparatus is always at hand, and the professors, who read lectures, are for the most part men of great and solid merit, with little ostentation.

And yet if a boy has a peculiar turn for mathematics, it should be early cultivated; as indeed, should all very predominant tendencies to peculiar excellence. Intervals may be found, in a course of classical study, for improvement in mathematical knowledge; and I will recommend, as an excellent performance, the books written by Dr. Wells on these subjects, professedly for the use of young gentlemen. They will very successfully prepare the way for a future progress in the university.

SECTION XIX.

ON THE STUDY OF HISTORY IN THE
COURSE OF EDUCATION.

Pleraque differat et præsens in tempus omittat.
HOR.

IT must be remembered, that one of the most important views in education is to open the mind, and prepare it for the reception of the species and degree of knowledge required in that sphere in which it is destined to exert its activity. It is not the business of the school to complete, but to prepare. They who pretend to teach every part of necessary knowledge, and to finish the improvements of the student, during the time that can be spent in a school, are considered by the intelligent among mankind, as deceivers and empirics. Those instructors

ON THE STUDY OF HISTORY, 165

tors do their duty well, who point out the various avenues of learning, and, by leading their pupils a little way into each, enable them to proceed alone in the years of maturity. As many avenues as can well be comprehended, without impeding the progress of the scholar, must be opened for his view, and for his admission.

History therefore must be included. But history is a most extensive field. I would only introduce the boy into a part of it, lest he should be discouraged and confused by the immensity of the prospect. His attention should be confined to the more striking parts of antient history, and to the history of his own country.

With respect to antient history, it is true, that he reads several original historians, as lessons at school. But though from these he may derive a knowledge of the language, I have seldom found, that he has received any great addition to historical information. The reason of this is, that he seldom reads enough

of them; that he reads detached passages; or that he reads them at such intervals, as cause him to lose the thread of the narration. His attention is paid less to the subject, than to the expression. It cannot well be otherwise; for he reads Eutropius, Nepos, Justin, and Cæsar, at a time when his knowledge of their language is very imperfect, and when the principal object in view, is to learn the meaning of Latin words, both as they stand singly, and as they are combined in a sentence. The history is only the instrument for the accomplishment of this purpose.

The best method of giving him a clear and a comprehensive knowledge of antient history, is, to place in his hands some history well written in English. The first and second volume of Rollin, translated, will be very proper. Select Lives of Plutarch, the History of Rome by Question and Answer, commonly received, and Goldsmith's History of Greece and Rome, will give a boy as much knowledge of antient history, as
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ON THE STUDY OF HISTORY. 167

he can receive at school consistently with his other occupations. Most of these I wish to be read by the boy, as the amusement of his leisure hours. They can scarcely be read in the school without interfering with very important pursuits; with pursuits, which cannot, like history, be postponed till the age of manhood.

I earnestly recommend an attention to the Greek and Roman History in particular; not only for the necessary and ornamental knowledge, which they furnish, but also for the noble, manly, and generous sentiments, which they must inspire. He who in his early age has been taught to study and revere the characters of the sages, heroes, statesmen, and philosophers, who adorn the annals of Greece and Rome, will necessarily imbibe the most liberal notions. He will catch a portion of that generous enthusiasm, which has warmed the hearts, and directed the conduct, of the benefactors and ornaments of the human race.

168 ON THE STUDY OF HISTORY.

A Latin and Greek scholar must not be ignorant of the annals of his own country. If he is ignorant of them, he will appear inferior in the eyes of common observers, to many boys, whose education has been in other respects much confined. They are in themselves capable of rewarding his attention most amply. A very particular study of them may indeed, very properly, be deferred till a more advanced age*; but a little introductory knowledge is certainly desirable at the school. I know not a better book for the purpose of communicating it to boys, than the book already adopted in schools, written in question and answer.

English Biography I strenuously recommend, as more entertaining, and perhaps more useful, than civil history at large. I

* Antient History is more proper for a young classical student, because it has usually been better written than the modern. *Quia proveniunt ibi magna scriptorum ingenia, per terrarum orbem, veterum facta pro maximis celebrantur.*

SALLUST.

do not recollect any biographical work, which is particularly and properly adapted to the use of schools. It is, I think, a *defideratum*. It should consist principally, but by no means entirely, of the lives of the learned.

A knowledge of feigned history, or mythology, is absolutely necessary to the reader of the classics*. But I by no means approve of searching for this knowledge in Took's Pantheon. That book, though it displays much learning, and has been long and generally received, is surely improper for boys. It contains many ideas, and many expressions, which may equally corrupt the morals and the taste of the young students. I would substitute in its room, the abridgment of Spence's Polymetis. This, if it includes not so many particulars, includes enough, and is written with elegance and delicacy. I by no means approve the practice of bestowing much time and atten-

* Ne ea quidem quæ sunt a *clarioribus* poetis ficta negligere.

QUINTILIAN.

tion in studying the foolish histories of the heathen deities. A little of this knowledge is certainly necessary to throw a proper light on the antient writers; but I would not proceed any farther in pursuit of it, than is indispensably required.

A little chronology will be highly useful. It is unavoidably a dull and unentertaining study. It will be sufficient if the pupil is at first furnished with general ideas in it, and with a knowledge of a few remarkable æras and epochas. Chronological tables abound, and they are in general sufficiently accurate. They may be referred to as easily as an almanack.

It must be remembered, that the reason why I recommend introductory books only on historical, mythological, and chronological subjects, is, that I am directing the studies of a boy, or a very young man. To a proficient in learning I should recommend, if I presumed to offer my advice, large and original treatises. I might enumerate a great
variety

ON THE STUDY OF HISTORY. 171

variety of these in our own, and in several modern languages. But the voice of fame, and his own judgment, will be sufficient to direct him in the selection*.

* The sarcastic Juvenal, in the following passage, censures those injudicious parents, who require, in the student of history, a knowledge of unimportant particulars. What he says was required of masters in his time, is now often expected from the young scholar, as a specimen of his improvement.

— Sed vos sævas imponite leges,
Ut præceptori verborum regula constet;
Ut legat historias, auctores noverit omnes,
Tanquam unguis digitosque suos; ut fortè rogatus
Dum petat aut Thermas aut Phœbi Balnea, dicat
Nutricem Anchisæ, nomen patriamque novercæ
Archemori; dicat quot Acestes vixerit annos,
Quot Siculus Phrygibus vini donaverit urnas.

Whereas: Hoc illud est præcipuè in cognitione rerum salubre ac frugiferum, omnis te exempli documenta in illustri posita monumento intueri; inde tibi tuæque reipublicæ, quod imitare, capias; inde fœdum inceptu, fœdum exitu, quod vites.

SENECA,

SECTION XX.

ON LEARNING TO SPEAK, AND REPETITIONS OF AUTHORS.

Nolo exprimi literas putidiùs, nolo obscurari negligentius; nolo verba exilitèr exanimata exire, nolo inflata et quasi anhelata graviùs. CIC.

Τὸν καὶ ἀπὸ γλώσσης μέλιτος γλυκίων εἶεν αὐδὴ.

HOMER.

THERE has long been a just complaint, that men whose attainments in learning have rendered them highly respectable, have not been able to display their knowledge with any great credit to themselves, or advantage to others, from a defect or a fault in their mode of elocution.

It is therefore become a very desirable object in education, to enable boys to speak well. If the boy is designed for the

the church or the law, it is absolutely necessary. If he is designed for no particular profession, yet a clear and manly utterance is a valuable acquisition. A part of the time spent at school should always be devoted to the pursuit of this useful and elegant accomplishment.

The proper mode, then, of pursuing it, is all that claims our present examination. I shall not enumerate the methods which appear to me wrong and ineffectual; but shall prescribe that which I think most conducive to the end in view.

At the age of thirteen, provided the boy is pretty far advanced in the classics, sufficiently advanced to be able to afford time and attention to other objects, he should enter on the art of speaking. There are many books written on it, and many rules are usually given to the student, previously to his entrance on the practice. But I advise that these shall not be used, if used at all, till he shall have been a little while accustomed to the practice. Natural sense and natural taste, a good ear, and well formed organs

gans of speech, under the guidance of a skilful living instructor, will effectually accomplish this purpose, without any painful attention to dry and unentertaining rules of art; to rules which often give an appearance of difficulty to pursuits in themselves easy and pleasant.

Once in every week I advise, that scholars of the age and qualifications already specified, shall rehearse, in the hearing of all the boys in a school, seated in form as auditors, some celebrated passage from Demosthenes, Plato, Homer, Cicero, Livy, Virgil, Milton, Shakespeare, Pope, or Addison. I wish to adhere scrupulously to these original writers. I would, for the sake of drawing a line not to be passed over, admit no authors but these; for these are fully sufficient to form the *taste*, as well as to furnish matter for the practice of elocution. And when once minor authors are admitted as models for the young speaker, there is danger of corrupting his taste.

I know

I know there are numerous writers, besides those I have mentioned, of great merit. These may be read at a subsequent period, with great pleasure and advantage. But I would confine the attention of the student in speaking, to authors, whether Greek, Latin, or English, which have obtained the rank of classics; especially when he is to commit their passages to memory, as in the present case. I must mention, by the way, that the learning by heart the most beautiful passages of the finest authors, is a very great collateral advantage attending the study of the art of speaking in this method.

The first object is, to habituate the scholar to speak slowly and distinctly. By far the greater part of boys have fallen into a careless and precipitate manner of articulating their words. Till this fault is removed, no improvement can be made in elegance or expression. A distinct enunciation in speaking, resembles perspicuity in writing. Without it, there can be no graceful elocution, as without

out perspicuity there can be no beauty of style. Let some months be employed in obtaining these primary and important points, a slow and a distinct utterance. This of itself is a valuable attainment. One of the best methods of introducing it, I have found to be, a motion of the instructor's hand, resembling the beating of time in music, and directing the pauses of the learner, and the slower or quicker progress of his pronunciation. I have also found, as I doubt not others have likewise, that it is very useful to insist, that every syllable, but especially the last, shall clearly, and as it were separately, strike the ear. Boys are apt to drop the last syllable almost entirely. Caution is however necessary, to prevent the slow and distinct manner from degenerating to the heavy and the sluggish. But really this seldom happens. Boys of parts are generally too voluble. They oftener want the bridle than the spur. During this process, all monotony, and, indeed, all disagreeable tones whatever, must be carefully corrected. For if
they

they are suffered to grow into a habit, the difficulty of removing them is great indeed; and it is really amazing how various and disgusting are the bad tones of many boys, who have been taught to read by vulgar persons, without subsequent correction.

When a slow and distinct utterance is obtained, and the tones removed, the graces of elocution will claim the pupil's attention. And here I cannot help remarking, that I have seldom seen a very graceful manner in boys, who yet have not been without instruction in this accomplishment. Their instructors have almost universally taught them a bold, an affected, and a theatrical manner. They have aimed at something more shewy and striking, than the plain, natural, easy, distinct, and properly modulated style of pronunciation. The consequence has been, that hearers of taste have laughed and pitied.

Modesty, whatever some dissipated parents may think on the subject, is one of the most becoming graces of a boy.

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When he speaks in public, it is one of the finest rhetorical ornaments that can be used. The best writers on the subject of rhetoric, have prescribed the appearance of modesty, even in men. It is not therefore wonderful, that the want of it in boys (and it must always be wanting where a theatrical manner is adopted) should give disgust. A loud rant, and a violent tone of voice, can never please in a boy, unless, indeed, he is acting a play. But as few boys are sent to school to be prepared for a theatrical life, I think the theatrical manner ought to be exploded from a school. The classical manner, as I shall call it, must prevail in every seminary devoted to antient learning; for there, if antient learning is properly understood, and cultivated, taste must prevail. I wish, then, no mode of speaking to be taught and encouraged, which would not please an attic audience.

I think that the greater part of instructors insist too much on action. Much action requires a degree of confidence

fidence unbecoming in a boy. Yet without that unbecoming confidence, it will be aukward; and if it is aukward, it will render the finest speech and the best delivery ridiculous. I have been present on many public occasions when boys have spoken; and I never yet observed above one or two who used action, without exposing themselves to the derision of the audience. Good nature led them to conceal their displeasure from the boys, but it was evident to others. None seemed to have approved it but the more illiterate.

It is usual in many schools to act English plays. The exercise may possibly improve the boys in utterance, but there are many inconveniencies attending it. The various preparations, and the rehearsals, break in greatly upon the time which ought to be spent in classical and grammatical study. Nor is the loss of time the only evil. The boy's attention becomes engrossed by his part, which he is to perform before a large and mixed audience. The hope of applause, the

dress, the scenery, all conspire to captivate his imagination, and to make him loath, in comparison, his Lexicon and grammar. I am not sure that some moral corruption may not arise from some circumstances unavoidable in the representation. The theatrical mode of speaking, which has been acquired by it, has seldom pleased the best judges*. Perhaps some improvement may arise from acting a play of Terence or Sophocles; but I doubt whether a boy will be the better for emulating a stroller in a barn.

Neither is it desirable, that he should acquire that love and habit of declaiming, which may introduce him to spouting clubs, or disputing societies. If we may believe report, little else than infidelity and faction are learned in those schools of oratory. Nor can it be supposed, that elegance of style, of sentiment, or of utterance, is often found in such unselected associations†.

* Non ab scenâ et histrionibus. CIC.

† Nec eloquentem quidem efficiunt, sed loquatem.

PETRARCH.

Having

Having rejected the forward, the pompous, and the declamatory style, I must explain what I mean by the classical. I mean, then, a clear, a distinct, an emphatic, and an elegant utterance without affectation. I confess I have not often found so pure a style; but I can conceive it, and I am sure it would please and affect a refined audience. To a vulgar and an illiterate audience, vehemence of action, and loudness of voice, often appear more truly eloquent, than the graceful oratory of an Athenian.

To speak well, depends more on the corporeal endowments, than many other accomplishments. Whatever learning and judgment the mind may have acquired, yet unless nature has formed the organs of speech in perfection, and unless she has given a considerable degree of bodily strength to the student, he will seldom become a distinguished speaker. Art and care may, however, assist him; and, as I said before, if they enable him to speak slowly and distinctly, they will have done him great service.

To constitute a distinguished orator, nature must have done much more than have furnished perfect organs. She must have given exquisite sensibility. This, with cultivation under an instructor who likewise possesses both sensibility and perfect organs, will infallibly produce that noble accomplishment which has charmed mankind, and occasioned some of the greatest events in their history.

I will not close this section, without seriously advising all who are designed to fill that office, which is destined to instruct their fellow-creatures in moral and religious truth, to pay great attention, in their youth, to the art of speaking. The neglect of it has brought the regularly educated professors of religion into contempt among the lower orders of the people; among those, who, for want of other opportunities, stand most in need of instruction from the pulpit. It has given a great advantage to the sectaries, and persons irregularly educated, who spare no endeavours to acquire that forcible

and serious kind of delivery, which powerfully affects the devout mind. The consequence is natural, though lamentable. Conventicles are crouded, and churches deserted*.

To those who wish to possess some book to direct them in pursuing this art, I will recommend the books commonly in use, those of Burgh and Enfield. But these will effect but little, without a living and really judicious instructor, or a natural taste and genius for elocution.

* A proper delivery will cause an inferior composition to produce a desirable effect, on a serious and a well-disposed congregation. But a poor manner, as well as poor matter, must necessarily induce the parishioner to wander to other assemblies where he can be better instructed and pleased. Let an impartial observer enter many of the churches in the Great City, especially in an afternoon, and he will regret the want of that eloquence, which is able to force an audience. He will see the *national* utility of making the art of speaking, a part of school-education.

SECTION XXI.

ON INSPIRING TASTE.

Every man that understandeth Latin, doth not understand either greatness or delicacy of thought, strength or beauty of expression; and some critical heads, such absolute masters are they of their passions, can bear the raptures and flights of poets with a wonderful command of temper, and be no more affected with the most moving strains, than if they were reading the heaviest piece of their own composing.

FELTON.

Per affectationem decoris corrupta sententia, cum eo ipso dedecoretur quo illam voluit author ornare. Hoc fit aut nimio tumore aut nimio cultu.

DIOMED. Grammat.

TO enter on a metaphysical disquisition on the particular constitution of mind which forms that quality which is termed good taste, is by no means the business of my treatise. All I intend is, to point out as well as I am able, the methods

methods which tend to inspire a young mind with a proper degree of it.

Taste is indisputably most desirable in itself; but it is the more so, as it has an influence on moral virtue. That delicate faculty which is sensibly delighted with all that is beautiful and sublime, and immediately disgusted with all that is inelegant in composition, must be affected with similar appearances in the conduct of human life. And I believe it will be found, that persons possessed of a truly refined taste, are commonly humane, candid, open, and generous.

To read without taste, is like travelling through a delightful country, without remarking the richness and variety of the prospects. From such an excursion more fatigue must arise than pleasure. Indeed, the classics are entirely the objects of taste, and he who reads them without it, mis-spends his time. Yet I have known many who read Virgil with ease, and who yet received no other pleasure from it, than that which the succession of events afforded. The story
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186 ON INSPIRING TASTE.

story was entertaining, but the diction and the sentiment passed unadmired.

But how shall we proceed? Is this amiable quality to be superinduced by art, or is it not necessary that, like most of the finer faculties of the human mind, it should originate in nature? I believe with many others, that all men, not remarkably deficient in intellect, are by nature furnished with so much of this discerning power, as easily to admit of valuable improvement. Instruction is by no means unnecessary. Even they who possess the finest natural sensibility of literary beauty and deformity, will find their taste greatly improved by proper cultivation. It is certain, that if, from some unfortunate circumstance, it happens, that a mind endowed with this natural power in a remarkable degree, is confined in a youthful age to bad models or injudicious instructors, it will scarcely ever arrive at that perfection, of which nature gave it a capacity. Rules, therefore, and precautions, are not only useful, but necessary.

I shall

I shall give but one general rule. It is indeed sufficiently obvious; and it requires less to be pointed out, than to be strictly followed. It is, that from the age of nine to nineteen, the pupil be not permitted to read any book whatever, except religious books, English, French, Latin, or Greek, which is not universally known and allowed to be written according to the most approved and classical taste. This rule is proper to be prescribed on the present occasion, since all who are conversant with young students, are sensible how fond they are of reading any trash, without the least regard to style or manner, if it affords but entertainment by the gratification of curiosity. At that age the mental, like the corporeal taste, delights in that improper food, from which it may derive an atrophy, rather than acquire nourishment. But when, during ten of the most susceptible years, none but the best models are presented to the mental eye, it must perceive, and learn to admire, the form of beauty. The business will, however,

ever, be greatly facilitated, if the instructor feels the excellences which he reads to his pupil, and possesses the talent of impressing them upon him in a lively and forcible manner. If he is not remarkably happy in sensibility, yet if the pupil is so, the end will often be accomplished; for the beauties of the truly classical writer are such, as to make their own way to the feelings of the sensible. Let them but be well understood, and kept constantly before him, and the taste must be improved.

Boys sometimes from a redundancy of imagination, as well as a deficiency of judgment, are very apt to admire too much the florid style of composition. In their imitation of it, they commonly fall into the turgid and bombast. Whenever this appears in a theme, or copy of verses, let some passage on a similar subject, if it can be found, be read from the works of a Pope, an Addison, or any other justly admired writer. They will soon see the deformity of their own, when contrasted with this. But care should be

ON INSPIRING TASTE. 189

taken, that the boy is not discouraged; for his fault is the ebullition of genius. A dull boy cannot rise to so elevated an error.

Let the pupils, if it is possible, be led to a noble simplicity in manner, dress, and sentiment, as well as criticism and composition. Let them be taught, that though false and glaring ornaments in all these, may attract momentary and superficial admiration, yet that valuable and permanent gracefulness is the result of an adherence to truth and nature.

False and affected taste involves its possessor in ruin or in ridicule. But true taste, the result of fine feelings and a cultivated understanding, opens the source of a thousand pleasures unknown to the vulgar, and adds the last polish and most brilliant lustre to the human intellect. Study without taste is often irksome labour; with it, it confers a happiness*

* Many authorities might be cited to evince the beneficial effect of good taste on the morals. I will transcribe that of Lord Kaimes.

“ A just taste in the fine arts, derived from rational principles, is a fine preparation for acting in
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beyond the reach of fortune, and superior to the ordinary condition of humanity.

the social state with dignity and propriety.

A just taste in the fine arts, by sweetening and harmonizing the temper, is a strong antidote to the turbulence of passion. . . . Elegance of taste procures to a man so much enjoyment at home, or easily within reach, that in order to be occupied, he is, in youth, under no temptation to precipitate into hunting, gaming, drinking; nor, in middle age, to deliver himself over to ambition; nor, in old age, to avarice. A just relish of what is beautiful, proper, elegant, and ornamental, in writing or painting, in architecture or gardening, is a fine preparation for discerning what is beautiful, just, elegant, or magnanimous in character or behaviour."

But after all that is said in praise of taste, we must place it in a subordinate rank to *good sense*, and a power and habit of *just reasoning*. On these, indeed, true taste depends. Taste unsupported by good sense becomes *fastidiousness*; a quality of weak and vain minds. It is derived from affectation, effeminacy, and insolence, and it commonly renders its possessor unhappy and ridiculous. It is the parent of false *connoisseurship*, and of every species of foppery and unmanly refinement.

SECTION XXII.

ON THE STUDY OF POETRY IN GENERAL.

Emollit mores.—

OVID.

Asperitatis et invidiæ corrector et iræ. HORAT.

MANY parents consider a turn for poetry in their children, as a misfortune. They are of opinion, that it will render them averse from all the serious occupations* of life, and subject them to the delusions of the imagination. If a boy is to be fixed in a laborious or mercantile employment, their opinion and apprehensions are certainly well founded; but the truth is, the boy of a

* That is, from the arts of acquiring money. For the votaries of Plutus chiefly entertain the above opinion.

Omnes hi metuunt versus; odere poetas. HOR.
poetical

poetical turn should not be destined to such employment, unless peculiar circumstances of convenience and advantage make it necessary. He should be trained to one of the professions, in which his taste and genius will always give him an honourable distinction, or at least supply him with the purest of pleasures *.

To the boy whose lot will be to possess a fortune, which his friends wish him to adorn, and to him who is designed for a profession, I strongly recommend the cultivation of a poetical turn, if he really possesses it. Though he should never attain to any very distinguished eminence in poetical composition, yet the attempt, while he is at school, will add an elegance to his mind, and will naturally lead him to give a closer attention to the

* Mr. Locke, in dissuading from poetry, says, "It is very seldom seen, that any one discovers mines of gold or silver in Parnassus." I hope Mr. Locke would not insinuate, that gold and silver are the first objects of pursuit. Such an idea is not only unpoetical, but unphilosophical.

beauties

beauties of the classical poets. It will not be a painful task. It will be his most delightful amusement. It will give him spirits to pursue with ardour the less entertaining objects of a student's pursuit. Poetry is one of the sweetest relaxations of a learned life.

But the mode of pursuing the study of poetry, received in some schools, is certainly absurd and inefficacious. It is usual to place in the boy's hands some superficial treatise, intitled, the Art of Poetry. This puzzles him with rules which he hardly understands, and presents him with a train of dry and unentertaining ideas, which, if they do not give him a disrelish for his pursuit, employ his time and attention in an useless course of reading. What can be expected when a youthful genius is put under the guidance of such critics as Bysshe and Gildon?

The most successful method, I should imagine to be the following: Let a living instructor, of taste and judgment,

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select

select proper passages from the most approved poets, and read them at first with the pupil. After this preparatory discipline, which need not to be continued long, let the works of Milton, Shakespeare, and Pope be given to the student. He will improve himself by reading them, more than by any instructor with the most learned precepts. No other restraint is necessary, than to confine his attention for a considerable time to these great poets. My reason for confining his attention to the great original authors, is a full conviction, that many a fine genius is lowered and spoiled, by attending to the little and trifling compositions which are to be found in abundance in many of our modern miscellanies.

The Mediocres Poetæ, or the Poetasters, must by no means be read, while the judgment is immature. The young mind is prone to imitate bad models in literature, as well as in life. The fairest forms of things must be presented to the eye of
imitative

imitative genius, and a veil drawn over deformity *.

* One principal argument for initiating boys in poetical studies, is, that it will enable them the better to taste the delicacies of poetical composition, and consequently to partake of a pure and noble pleasure in great perfection. For, as Cicero observes, *Quam multa vident pictores in umbris et in eminentia, quæ nos non videmus ; quam multa, quæ nos fugiunt, in cantu exaudiunt in eo genere exercitati.*

ACAD. QUÆST.

SECTION XXIII.

ON INSPIRING A LOVE OF LETTERS,
AND THE AMBITION OF OBTAINING
A LITERARY CHARACTER.

Mañi este animo et virtute, juvenes, quibus jucunda industria est, odiosa cessatio ; quibus labori, quies ; labor, quieti ; qui tum demum vitâ ac spiritu frui vobis videmini, cum in literis tempus omne consumitis.

MURETUS.

THEY who have arrived at any very eminent degree of excellence in the practice of any art or profession, have commonly been actuated by a species of enthusiasm in their pursuit of it. They have kept one object in view, amidst all the vicissitudes of time and fortune. Such, indeed, is the condition of human affairs, that scarcely any great improvement is to be attained to, unless
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it hold one of the first places in the heart*, and be long and laboriously pursued. Instances often appear of extraordinary performances in the literary world, without much apparent application. But they are more frequently talked of, than found to exist. Who, indeed, can tell what degree of labour passes in the mind of another? A writer, for instance, may not confine himself to the retirement of his library, but apparently unite in the amusements and employments of mankind, while he is composing a work of learning and genius. We see his person among the haunts of men, but we cannot see how his mind is engaged. His powers of invention are all in exercise on the chosen topic; and while he appears an idler, he studies more effectually than he who always reads, and never thinks. Many an one who has wished to avoid the imputation of a laborious plod-

* Unless it is pursued *con amore*, and with
Impetus ille facer, qui vatam pectora nutrit.

OVID.

der, has devoted the night to study, and the day to dissipation.

This at least will be undisputed. We all succeed best in the studies which we love. One of the first objects, then, of a parent and an instructor, must be, to cause in a child such an association of ideas, as shall connect pleasures, honours, and rewards, with the idea of that pursuit which is to be the pursuit of life. This end may be easily obtained, if the superintendant of the child represents the object in its fairest form, and at the same time vigilantly takes care, lest the impression once received, be effaced by the company of servants, or of any ignorant associates. The child is designed to support the character of the scholar and the gentleman, whatever may be his engagements in social life. Never let his book be spoken of, so as to convey the least idea of disagreeable labour. Let it be represented as the source of amusement, fame, profit, and of every thing desirable. It must be owned, great judgment and attention, much knowledge of the

the emotions of the human heart, constant vigilance, and unwearied patience, and a natural talent for the business, are required to regulate the mind of a child at that very early period, when ideas first rush into the sensorium. All these qualities are required in a greater degree than they are often found. Wrong associations are therefore formed, and it becomes a great part of the care of the preceptor to remedy in future what it could not prevent.

At the age of ten or twelve, the task may be more easy. The mind is then not merely passive. It can co-operate voluntarily with its instructor, in rejecting, by the dictates of judgment, improper associations of ideas, and in selecting all such as are to be desired. At that time, if it cannot be accomplished before, I wish the pupil to be impressed with every idea which can render an eminence in literature amiable and honourable.

In the first place, let him find his chief pleasures arising from his little perform-

ances in letters, whatever they may be*. When he does well, let him be careffed and rewarded; not only by his tutor or master, but by all who have any intercourse with him; by his mother, by his sisters, and even by his aunts and grandmothers. If he is ingenuous enough to be sensibly touched with praise, the business is half completed. The parent may congratulate himself. He has nothing to do, but to bestow it with judgment. The pupil's little heart will expand and exult to receive it, and all his faculties will stretch themselves to deserve it.

The conversation which passes in his presence, should commonly be on the subject of great literary characters. They should be spoken of with the highest veneration. None of their imperfections, and none of those calumnies which envy invents, and which derogate from dignity, should be even mentioned. On the other hand, a proper contempt, or at least neglect, should be shewn to those,

* *Studio fallente laborem.*

HOR.
who,

who, though they do not want their admirers, are ignorant as well as immoral. The boy should be taught by common conversation, not by formal precept only, to consider greatness of mind as the only true grandeur; and the possession of knowledge, as the most ornamental accomplishment. Not only the father, but the females of a family, if they have judgment enough for the purpose, must concur in impressing on the young mind ideas of literary excellence. It too often unfortunately happens, that, without intending the injury, they undo all the labour of an assiduous instructor. An attention to cards, to dress, to fashion, to those scenes which persons engaged with the world cannot easily avoid, will not only obliterate from the puerile mind all virtuous and desirable ideas, but will often render it incapable of their future reception. If the idea of excellence, applause, and happiness, is associated with vanity in the infantine age, vanity will be pursued in manhood.

Another

Another excellent method of inspiring the pupil with an emulation to excel in letters, is to accustom him to read Biography. I need not add, that the lives of men of learning should be selected for this purpose. The lives of our great poets, divines, historians, writers of every denomination, should be frequently in his hands. The eulogia which are usually passed on them, and which they deserve, will fire a young mind with an ardent desire to tread in their footsteps.

If the boy can be introduced to the company of some celebrated literary character, it will greatly contribute to raise and sustain this desirable emulation. He should be taught to wish for the honour of such an interview, and to look upon any notice taken of him by such a person, as a noble distinction. At the revival of learning, it is amazing with what eagerness even the sight of a man of eminent learning was sought for by the studious. They ran in crowds from great distances to meet him; and any attention paid by him to an individual, conferred an

enviable happiness. The consequence was, that the youth who were devoted to learning, pursued it with a vigour and perseverance which astonishes the present age of indolence. It was the honour and the respect, in which the persons of eminent scholars were held, which diffused a generous ardour in the pursuit of letters, and produced stupendous effects.

After this important point is gained, and when once the boy feels a love of letters, and an ambition for literary fame, improvement is secured. He will make his own way even under disadvantages*; but with encouragements, assistances and opportunities, he can scarcely fail of arriving at what few reach, distinguished excellence.

* Of the politeſt and beſt writers of antiquity, ſeveral were ſlaves, or the immediate deſcendants of ſlaves. But all the difficulties occaſioned by their low birth, mean fortune, want of friends, and defective education, were ſurmounted by their *Love of Letters*, and that generous ſpirit, which excites,

Ἀἰὲν ἀμαρτέυειν καὶ ὑπεύροχον ἔμμεναι ἄλλων.

—— Stimulos dedit æmula virtus ;

Nec quemquam jam ferre poteſt Cæſarve priorem
Pompeiuſve parem.

LUCAN.

SECTION XXIV.

ON THE NECESSITY OF INDUSTRY,
EVEN TO GENIUS.

Ὅτι γὰρ ἂν φαίης ἀπορδεῖν τοῖς ΣΥΝΕΤΟΝ εἶναι τῆς
ΤΕΧΝΗΣ καὶ ΔΙΔΑΣΚΑΛΙΑΣ, ὧν ἀγνοεῖς.

LUCIAN.

FROM the revival of learning to the present day, every thing that labour and ingenuity can invent, has been produced to facilitate the acquisition of knowledge. But notwithstanding all the Introductions, the Compendia, the Synopses, the Translations, the Annotations, and the Interpretations, I must assure the student, that industry, great and persevering industry, is absolutely necessary to secure any very valuable and distinguished improvement. Superficial qualifications are indeed obtained at an easy price
of

THE NECESSITY OF INDUSTRY. 205

of time and labour; but superficial qualifications confer neither honour, emolument, nor satisfaction.

The pupil may be introduced, by the judgment and the liberality of his parents, to the best schools, the best tutors, the best books; and his parents may be led to expect, from such advantages alone, extraordinary advancement. But these things are all extraneous. The mind of the pupil must be accustomed to submit to labour; sometimes to painful labour. The poor and solitary student, who has never enjoyed any of these advantages, but in the ordinary manner, will, by his own application, emerge to merit, fame, and fortune; while the indolent, who has been taught to lean on the supports which opulence supplies, will sink into insignificance. His mind will have contracted habits of inactivity, and inactivity causes imbecillity. I repeat, that the first great object is to induce the mind to work within itself, to think long and patiently on the same subject, and to compose in various styles, and in various

rious metres*. It must be led not only to bear, but to seek occasional solitude. If it is early habituated to all these exercises, it will find its chief pleasure in them; for the energies of the mind affect it with the finest feelings.

But is industry, such industry as I require, necessary to genius? The idea, that it is not necessary, is productive of the greatest evils. We often form a wrong judgment in determining who is, and who is not, endowed with this noble privilege. A boy who appears lively and talkative, is often supposed by his parents to be a genius. He is suffered to be idle, for he is a genius; and genius is only injured by application. Now it usually happens, that the very lively and talkative boy is the most deficient in genius. His forwardness arises from a defect of those fine sensibilities, which at the same time occasion diffidence and constitute genius. He ought to be enured to lite-

* Human nature loves its own productions. To give boys a love of learning, let them produce something of their own. *Quicquid scripsere beati.*

rary labour ; for without it, he will be prevented, by levity and stupidity, from receiving any valuable impressions. Parents and instructors must be very cautious how they dispense with diligence, from an idea that the pupil possesses genius sufficient to compensate for the want of it. All men are liable to mistake in deciding on genius at a very early age ; but parents more than all, from their natural partiality. On no account, therefore, let them dispense with close application. If the pupil has genius, this will improve and adorn it ; if he has not, it is confessedly requisite to supply the defect. Those prodigies of genius which require not instruction, are rare phenomena : we read, and we hear of such ; but few of us have seen and known such. What is genius worth without knowledge ? But is a man ever born with knowledge ? It is true, that one man is born with a better capacity than another, for the reception and retention of ideas ; but still the mind must operate in collecting, arranging, and discriminating.

268 THE NECESSITY OF INDUSTRY

minating those ideas which it receives with facility. And I believe the mind of a genius is often very laboriously at work, when to the common observer it appears to be quite inactive.

I most anxiously wish that a due attention may be paid to my exhortations, when I recommend great and exemplary diligence. All that is excellent in learning depends upon it. And how can the time of a boy or young man be better employed? It cannot be more pleasantly; for I am sure, that industry, by presenting a constant succession of various objects, and by precluding the listlessness of inaction, renders life at all stages of it agreeable, and particularly so in the restless season of youth. It cannot be more innocently; for learning has a connection with virtue; and he whose time is fully engaged, will escape many vices, and much misery. It cannot be more usefully; for he who furnishes his mind with ideas, and strengthens his faculties, is preparing himself to become a valuable member of society, whatever place
in

THE NECESSITY OF INDUSTRY. 209

in it he may obtain, and he is likely to obtain an exalted place. I cannot conclude what I offer on this subject, without recommending to the industrious student early rising*, and uninterrupted application in the morning. I will not anticipate by description, the effects which he will soon experience.

* — Jam clarum mane fenestras
Intrat et angustas extendit lumine rimas.

Stertimus, &c. —

— quintâ dum linea tangitur umbrâ,
En quid agis?

Jam liber et bicolor positis membrana capillis
Inque manus chartæ nodosæque venit arundo.
Tum queritur crassus calamo quod pendeat humor
Nigra quòd infusâ vanescat sepia lymphâ :
Dilutas queritur gemitet quòd fistula guttas.
O miser ! inque dies ultra miser, huccinè rerum
Venimus ? At cur non potiùs teneroque columbo,
Et similis regum pueris, *pappare* minutum
Poscis et iratus *mammæ* lallare recusas ?
An tali studeam calamo ? cui verba ? quid istas
Succinis ambages ? *tibi luditur*. Effluis amens ;
Contemnere. —

Udum et molle lutum es ; nunc nunc properandus
et acri

Fingendus sine fine rotâ.

PERSIUS.

SECTION XXV.

ON PRIVATE STUDY DURING THE INTERVALS OF SCHOOL.

ΕΚ ΜΕΛΕΤΗΣ πλείους, ἢ φύσεως ἀγαθοί.

ANAXAND. apud Stob.

Quies tibi non desidia fit, at cum ab *aliis luditur*,
tu sancti aliquid honestique tractabis.

SENECA in Prover.

IMPROVEMENT will be greatly accelerated, and an eminence in literary attainments easily acquired, if the student can be induced to devote the hours which his private tutor, or his master at school, allows him, to private reading. At the age of thirteen or fourteen, then, let a few English books be put into his hands. They should be entertaining, or they will not, at first, draw his attention. They should at the same time be classical,

or have some connexion with real and valuable knowledge, or they will only dissipate his ideas, and impede his progress in the more essential pursuits.

I know of no book which can be more properly recommended at first, than the *Spectator*. It abounds with entertainment. It furnishes a great variety of ideas on men, manners, and learning; and the moral and religious principles it recommends, are well adapted to tincture the young mind with the love of all that is amiable, useful, and honourable. I would require one paper to be read every day, and I should make little doubt but that the pupil would soon read more from choice.

I would by no means suffer his attention to be distracted by a great variety of books; but at the same time I must observe, that application to books is wonderfully increased and encouraged by the occasional introduction of a little novelty. Let other books then be sometimes allowed, at the discretion of a judicious superintendant.

Historical books are highly proper, and I wish, as I have said before, to begin with the Antient History. Rollin's Antient History is certainly well adapted to boys, but it is rather too long. Select parts should be pointed out to the student. Plutarch's Lives should also be read. Such models tend to inspire the young mind with all that is generous and noble. The Grecian and Roman History, read at this period, will never be forgotten. Care must be taken to put no books into the student's hands, which are inelegant in their style. I must confess and lament, that many of the antient histories written in our language, are remarkably inelegant. Such, for instance, is that of Eachard; and Stanyan, though a good author, is not to be admired for his diction.

Poetry should likewise be read at that early age, when the feelings and the imagination are all tremblingly alive. I have known many good scholars, who have gone to the universities at the age of eighteen or nineteen, without having
read

read the works of Pope, Dryden, and our other poetical classics; a neglect without excuse, as the perusal of such writers is of the greatest advantage, and as it is really matter of pleasure and delight, rather than a task. Indeed, I know not how a young man can support with honour his character as a classical scholar, without an acquaintance with the finest writers of his own country, who have rivalled the most admired of the antients. But these cannot be read, consistently with pursuits more immediately necessary, in the school, and under the eye of the instructor. They must form the amusement of leisure hours, and must be read from choice. They will be read from choice, when their beauties shall have been once felt, and they will be strongly felt by youthful sensibility. All that the master and the private tutor can usually do, is to recommend private application, and point out the most excellent authors.

When the boy shall have arrived at the age of fifteen, and at the improvements

214 ON PRIVATE STUDY, &c.

adequate to the age, it will be highly advantageous to prevail with him to read in private, not only English, but also some easy Latin book. Time and habit will render it no more difficult than to read English, and the improvement in Latin will be soon found astonishingly greater than would be derived from reading it only in a school, or with a private tutor. The private reading and application which I advise, is to be followed as an amusement; and I need not repeat, that the pursuit we delight in is commonly prosecuted with success.

The boy should be taught to be a very niggard of his time *, and to fill up the spaces of five minutes, and quarters of hours, with a volume, with which his pocket should never be unprovided. A very easy and amusing book must be chosen for this purpose. Difficulty on first entering on voluntary study will disgust the student, and stop his progress. Three things are requisite, whatever Latin

* *Tempus tantum nostrum est.* SENECA in Epist.
book

book shall be at first selected; a pure diction, an entertaining subject, and a perspicuous style. Though the boy read the higher and more difficult classics in the school, yet, in his private hours, I advise him to descend to the easiest, provided they have the three necessary qualities already mentioned. Improvement in phraseology may be derived from reading even Cordery's Colloquies with attention, and for the amusement of vacant hours. Erasmus's Dialogues abound with entertainment, and with elegant modes of expression. Clerke's Translation of Castiglione's Courtier is an excellent book for the purpose. Phædrus and Cornelius Nepos are also very proper. I recommend that these shall be read through, and I have selected easy books to secure this point; for if the boy is to recur to his dictionary very often, and to struggle with obscurity in every page, he will not long adhere to this desirable plan of PRIVATE APPLICATION to the Latin language. He will rather chuse to fill up his time with amusing English

P 4

authors,

authors, or to devote it entirely to puerile diversion. Let not therefore any prejudice be formed against any of the elegant books I have recommended, because, from their perspicuity, some of them are usually read in the lower classes. *

But when a great facility is gained in reading Latin, the student will of himself ascend to Cicero, Terence, Livy, and all those excellent writers whom the world has long agreed to admire. When such books shall be read for the delight they afford, the success will be secured. The scholar will leave his school richly fraught with golden stores; a most desirable event, but which by no means happens to the greater part of those who have spent many years at our best seminaries. I mean not to reflect on the very respectable conductors of those seminaries; for the fault is in the scholar, whose indolence and dissipation will seldom permit him to apply seriously to the business of the school, much less to private study; a matter, which I consider,
and

and I hope not without reason, of the highest importance.

At this period of improvement, Latin verse should form a part of the private studies. Indeed, no precepts need be given on this topic. The boy's taste will lead him to peruse all the more celebrated productions in this pleasing species of composition, when once he is able to procure them with ease. Besides the antients, he will read Fracastorius, Bourne, and many other most elegant modern works, all of which will contribute to accomplish the truly classical scholar.

I am sensible, that to read Latin as an amusement, is not common among young students. The reason of the omission is easily assigned. They seldom can read it without more difficulty than is compatible with mere amusement. But almost any point may be carried with young people, if proper methods are used. Let persuasion, allurements, rewards, and every art be applied, to induce

218 ON PRIVATE STUDY, &c.

the boy to devote some of his vacant hours to private reading. If he has natural abilities, and his private reading is well chosen, he will, after due preparation, derive more benefit from it, than from any formal instruction.

One caution is highly necessary on this subject. Novels must be prohibited. I have known boys of parts stopped at once in their career of improvement in classical knowledge, by reading novels. They considered Latin and Greek as dull, in comparison, and could never prevail on themselves to give them due attention. When a great degree of classical improvement is secured, one or two of the best romances and novels may be read, for the sake of acquainting the student with the nature of this kind of writing. But even the works of Cervantes and Fielding must not be attended to, before a deep and strong foundation is laid for solid improvement. True history will afford little entertainment to the boy who can procure fiction. Exclude fiction,
and

and he will be delighted with true history *.

For many reasons, I strongly urge the expediency of accustoming the pupil to apply in private, and without assistance, as well as with it; but more particularly because it will habituate his mind to work for itself, on which a great and solid improvement chiefly depends. Amidst the number of facilitating contrivances, and the various aids afforded by opulence, the mind is not often allowed to exert its native powers. The

* Orationi enim et carmini parva gratia, nisi eloquentia sit summa: Historia *quoquomodo* scripta *delectat*: sunt enim homines naturâ curiosi et quâlibet nudâ rerum cognitione capiuntur. PLINIUS.

The present Preceptor to the Heir to the British Crown has justly observed, that novels are well received, merely “for the gratification they afford to a vitiated, palled, and sickly imagination; that last disease of learned minds, and sure prognostic of expiring letters.”

Bishop HURD.

An imagination neither vitiated, palled, nor sickly, such as that of boys, will be delighted with truth well exhibited.

toil

toil of THINKING is too frequently thrown upon the preceptor, and the formal lecturer. Thus it happens, that many who attend lectures wherever they are to be heard, and purchase the assistance of all who profess to afford it, are often after all less learned * than others, who, without such apparent advantages, have forced their way up the most arduous heights, by native vigour and persevering assiduity †.

* Nullum Virgilio præceptorem legimus. Flaccus de suo nihil nisi quod plagosum dixit. Cicero autem suum laudibus amplissimis celebrare voluit nec valuit. Contra hujus filius, *quantis præceptoribus*, patre scilicet et Cratippo illius ætatis philosophorum principe, si quid ipsi credimus Ciceroni, *quantus nebulo*.

PETRARCHA.

† I am happy to find that my opinion on the necessity of the mind's working for itself in education, and the insufficiency of formal lectures alone, coincides with the opinion of the Author of *Hermes*.

“ Nothing is more absurd, says he, than the common notion of instruction, as if science were to be poured into the mind like water into a cistern, that passively waits to receive all that comes. The growth of knowledge resembles the growth of fruit: however external causes may in some degree co-operate,

co-operate, it is the internal vigour and virtue of the tree that must ripen the juices to their just maturity."

HARRIS.

I will add, that a boy will retain what he has acquired by his own labour, because he will know what it cost him. Ὀυδείς οὐσίαν, ἣν αὐτὸς ἐκτήσατο, κατέφαγεν, ἣν δὲ παρ' ἄλλου παρέλαβε.

CÉPHISIDORI Apophthegma.

The late unfortunate Chatterton is a proof of the advantage of private and unassisted application. He was indeed possessed of a very extraordinary genius; but he had also furnished himself with a great share of peculiar learning at the age of sixteen. *Unprotected* and *untutored*, he had made a progress seldom equalled at a more advanced age, by those who have enjoyed the assistances of the best schools, and the most famous universities. So true is it, ΕΑΝ ΗΣ ΦΙΛΟΜΑΘΗΣ ΕΣΗ ΠΟΛΥΜΑΘΗΣ.

SECTION XXVI.

ON LATE LEARNERS, AND ON PERSONS
WHO WISH TO RECOVER THE ACQUI-
SITIONS OF THEIR YOUTH.

Σωκράτης ἐν γῆρα καθαρίζων, καὶ παρακρούων εὐτυχάνει· καὶ
τινος ἱπποκτοῦ, καθαρίζεις τηλικῶτος ὧν ; κρείττονος, ἔπειτα, ὀψι-
μαδῇ εἶναι ἢ ἀμαδῇ. DEMOCRITUS.

THE passion for letters shews itself at different periods of life. Many persons have passed through a school, without exhibiting either inclination or ability for literary pursuits, who have afterwards shone in the world of letters with distinguished lustre. The faculties of their minds have expanded at a later period than common, or peculiar occasions have occurred to excite their industry and emulation.

Others

Others there are, who never were placed at a classical school; but who, when their judgment is matured by observation and experience, earnestly wish and endeavour to furnish themselves with the learning of a gentleman. They often miscarry in their attempt, not from want of assiduity or of perseverance, but from ignorance of a proper method.

The first great error of students of this description is, that they read in a desultory manner, every thing which falls in their way. They begin with complete and extensive treatises, when they should proceed gradually from elementary introductions. They are usually unacquainted with proper editions of books, and often spend much time and attention on publications, which, when compared with original compositions, are contemptible both in style and in matter. They often confine their attention to English books; from an idea, that the languages are not easily to be learned by an adult. The consequence of their mistakes is, that their conceptions, though

though multiplied by reading, are confused and imperfect, and though they find amusement from it, they derive but little solid advantage.

If they seriously wish, then, not merely to divert themselves with books, but to make a progress in learning, they must resolve to read methodically. They must let no temptation interrupt their plan. They must not indulge to excess their natural love of novelty. That passion will lead them to attend solely to new publications, from which alone no great advantage will be received.

They will do right to divest themselves of that vulgar prejudice, which represents it as an insurmountable difficulty to begin a language, or an art, or science, at the age of manhood. To be under the influence of this opinion, will be an effectual bar to their advancement. Let them rather call to mind the many instances of great improvements made in the sciences, by those who did not begin to cultivate them till they were arrived at a middle age. History and Biography
will

will furnish several examples of old men, who have begun to study in old age, and have yet made a great proficiency.

I am aware, that rules and method in study, which I thus strongly recommend, are at present rather out of fashion; but I am convinced, that the late student will never lay a solid foundation without them. He should every day set apart certain hours, and I would advise, that he borrow a few from his morning repose; not only because he can then read without interruption of his other business and engagements, but because the morning, it is well-known, is particularly favourable to the muses. The injury which the health, the eyes, and the spirits, will infallibly sustain from a long continuance of nocturnal studies, will induce every prudent person to avoid the lucubrations of midnight. Early rising will contribute to health and chearfulness, while it furnishes the finest opportunities for study.

It is not easy to prescribe a plan of study, or a course of reading, which will

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suit

suit all circumstances. The directions which might serve a few, might possibly mislead more. In general, therefore, I advise, that the student shall apply to some respectable clergyman or superintendant of education, who has himself been regularly trained, and who supports a character of learning and judgment. Such a director will be able to consider the age, the previous opportunities that have been enjoyed, the degree and the kind of improvements already gained, and the abilities and disposition of the student. He will give directions suggested by each of these circumstances in particular, and all of them combined. I mean not that he should act as a tutor. No. The late student must be his own instructor, after he is once taught the way that he should go, by some friend who is possessed of judgment and experience. A man will seldom submit to a tutor, with that implicit obedience which may be necessary to render a tutor's method and instructions successful. I think it therefore better, only to ask advice of the judicious,
and

and not to engage with a private tutor. Some cases, however, may render a private tutor highly proper. But in general I may assert, that where parts and inclination are united, and the directions of a sensible friend attended to, the late student, as I have termed him, may proceed alone, and obtain a prosperous passage in the road to learning.

It is very common to find persons, who, though they have been good scholars at their school, and have made a great proficiency in learning, in the juvenile age, have forgotten it amidst the pleasure and the business of an active manhood. When the busy scene is passed, they call to mind those sweets of literary pursuits, which they formerly enjoyed, and wish to taste them once more. They are at a loss for something to fill agreeably those vacuities of time, which were lately occupied in active employments. They, therefore, endeavour to recal what they acquired in their youth.

The advice to be given to persons under these circumstances, is, that they pursue the easiest, the most entertaining, and the most compendious methods. Difficulty will disgust and impede them. Amusement is the end proposed by them; and the means which lead to it must, if possible, be rendered amusing. As they have once been acquainted with the elementary parts, they will recollect what is essential in them, without much labour. If they wish, for instance, to recal their knowledge of Latin, I would advise them to begin at once with reading an easy author, with Beza's Latin Testament and Cordery's Colloquies, and gradually ascend to the highest classics. They will find themselves improve by this method, if they possess natural abilities, with great rapidity.

But in general it would perhaps be better, for persons advanced beyond the meridian of life, not to attempt learning, or recovering what they have forgotten, in the Latin or the Greek languages.

Amuse-

Amusement is their principal object, and they may derive it in sufficient variety in English. But in English they should read with some method, and not, as is usually the case, whatever offers itself, without taste and selection. It will be said, that, if they are innocently amused, it signifies little with what book. From this opinion I must dissent. The pleasure which arises from reading, and feeling the beauties of elegant works, is much greater than is received by an indiscriminate and vague perusal of every catchpenny publication.

I cannot close this topic, without earnestly recommending to all classes above extreme poverty, the cultivation of a taste for letters in every stage of life. Merchants and traders, even if, from unavoidable circumstances, they have been neglected in their youth, should endeavour at a subsequent period to acquire a love of reading. Retirement is their object. But how are they to enjoy this retirement? They promise themselves much happiness, but alas! they seldom

find it*. They know not how to pass that time, which was before scarcely sufficient for their occupations. They have recourse to the bottle and to cards. These indeed prevent reflection for a time; but they afford no solid satisfaction. How happy would pass their days of ease and affluence, if the tranquil pursuits of literature formed a part of their amusement!

The consideration, that a taste for letters is able to furnish one of the best pleasures of old age, should induce parents of all ranks above the lowest, to give children a tincture of polite learning, whatever may be their destination. If they are fixed in trade, and are successful, this will enable them to enjoy a fortune. It will fill up their leisure with satisfactory employment, and will better enable them to support the character of gentlemen, than the opulence which gives them the name.

* *Otium sine literis mors est et vivi hominis sepultura.*
SENECA.

SECTION XXVII.

ON THE LITERARY EDUCATION OF WOMEN.

Κόσμος ἔστιν, ὡς ἔλεγε Κράτης, τὸ κοσμεῖν. Κοσμεῖ δὲ τὸ κοσμιωτέραν γυναῖκα ποιεῖν. Ποιεῖ δὲ τοι αὐτήν οὔτε χρυσός, οὔτε σμάραγδος, οὔτε κόκκος· ἀλλ' ὅσα σεμνότητος, εὐταξίας, αἰδοῦς ἐμφασιν περιτίθῃσι.

PLUTARCH.

THERE are many prejudices entertained against the character of a learned lady; and perhaps if all ladies were profoundly learned, some inconveniences might arise from it; but I must own it does not appear to me, that a woman will be rendered less acceptable in the world, or worse qualified to perform any part of her duty in it, by having employed the time from six to sixteen, in the cultivation of her mind. Time enough will remain, after a few hours every day spent in reading, for the im-

provement of the person, and the acquisition of the usual accomplishments. With respect to these accomplishments, I will not presume to direct the method of pursuing them. I will not so far intrude on a province, which by no means belongs to me. The ladies themselves, and their instructors, want no directions in matters of external ornament, the end of which is to please on intuition. However arrogant the men have been in their claims of superiority, they have usually allowed the ladies the possession of a delicate taste in the improvement and perception of all kinds of beauty.

The literary education of women ought indisputably to be varied according to their fortunes, and their expectations. Much refinement, and a taste for books, will injure her, whose time, from prudential motives, must be entirely engrossed by œconomy. Few women are indeed exempted from all attention to domestic care. But yet the unmarried, and those who enjoy opulence, find many intervals which they often devote to some
species

species of reading. And there is no doubt, but that the reading would be selected with more judgment, and would afford more pleasure and advantage, if the taste were formed by early culture.

I will then venture to recommend, that ladies of this description should have a classical education. But let not the reader be alarmed. I mean not to advise, that they should be initiated, without exception, in Greek and Latin; but that they should be well and early acquainted with the French and the English classics.

As soon as they can read with fluency, let them begin to learn Lowth's Grammar, and to read at the same time some very easy and elegant author, with a view to exemplify the rules. They should learn a part in grammar every morning, and then proceed to read a lesson; just in the manner observed in classical schools in learning Latin. After a year spent in this method, if the success is adequate to the time, they should advance to French, and study that language exactly in the
same

234 ON THE EDUCATION

same mode. In the French grammar, it will not be necessary to go through those particulars which are common to the grammars of all languages, and which have been learned in studying English.

Several years should be spent in this elementary process; and when the scholar is perfectly acquainted with orthography and grammar, she may then proceed to the cultivation of taste. Milton, Addison, and Pope, must be the standing models in English; Boileau, Fontenelle, and Vertot, in French; and I wish these to be attended to solely for a considerable time. Many inconveniencies arise from engaging young minds in the perusal of too many books. After these authors have been read over with attention, and with a critical observation of their beauties, the scholar may be permitted to select any of the approved writers of France and England, for her own improvement. She will be able to select with some judgment, and will have laid a foundation which will bear any superstructure.

structure. Her mind, if she has been successful in this course, will have imbibed an elegance which will naturally diffuse itself over her conversation, address, and behaviour. It is well known, that internal beauty contributes much to perfect external grace. I believe it will also be favourable to virtue, and will operate greatly in restraining from any conduct grossly indelicate, and obviously improper. Much of the profligacy of female manners has proceeded from a levity occasioned by a want of a proper education. She who has no taste for well written books, will often be at a loss how to spend her time; and the consequences of such a state are too frequent not to be known, and too fatal not to be dreaded and avoided.

Whenever a young lady in easy circumstances appears to possess a genius, and an inclination for learned pursuits, I will venture to say, she ought, if her situation and connections permit, to be early instructed in the elements of Latin and Greek. Her mind is certainly as
capable

capable of improvement, as that of the other sex. The instances which might be brought to prove this, are all too well known to admit of citation. And the method to be pursued must be exactly the same as that which is used in the private tuition of boys, when judiciously conducted.

And here I cannot refrain from adding, that though I disapprove, for the most part, of private tuition for boys, yet I very seriously recommend it to girls with little exception. All sensible people agree in thinking, that large seminaries of young ladies, though managed with all the vigilance and caution which human abilities can exert, are in danger of great corruption. Vanity and vice will be introduced by some among a large number, and the contagion soon spreads with irresistible violence. Who can be so proper an instructor and guardian, as a tender and a sensible mother? Where can virgin innocence and delicacy be better protected, than under a parent's roof, and in a father's and a brother's bosom?

bosom? Certainly nowhere, provided that the parents are sensible and virtuous, and that the house is free from improper or dangerous connections. But where the parents are much engaged in pleasure, or in business; where they are ignorant or vicious; where a family is exposed to the visits or constant company of libertine young persons; there it is certainly expedient to place a daughter under the care of some of those judicious matrons, who preside over the schools in or near the metropolis. But I believe it often happens, that young ladies are sent from their parent's eye, to these seminaries, principally with a view to form connections. I leave it to the heart of a feeling father to determine, whether it is not cruel to endanger the morals of his offspring for the sake of promoting her interest, or of gratifying her vanity and his own ambition*.

* One of the strongest arguments in favour of the literary education of women, is, that it enables them to superintend the domestic education of their children in the earlier periods, especially of daughters.

238 ON EDUCATION OF WOMEN, &c.

ters. We are told, in the very elegant dialogue on the causes of the decline of eloquence, that it was the glory of the antient Roman matrons, to devote themselves to œconomy, and the care of their children's education. Jamprimum filius ex castâ parente natus, non in *cellâ emptæ nutricis* educabatur, sed in gremio ac sinu matris, cujus præcipua laus erat, tueri domum et inservire liberis. . . . Sic Corneliam Gracchorum, sic Aureliam Julii Cæsaris, sic Attiam Augusti matrem, præfuisse educationibus liberorum accepimus. And with respect to its not being the custom to teach ladies Latin, we may say in the words of the learned Matron in Erasmus, Quid mihi citas vulgum, pessimum rei gerendæ auctorem? Quid mihi consuetudinem, omnium malarum rerum magistram? Optimis assuescendum : ita fiet solitum, quod erat insolitum ; et suave fiet, quod erat insuave ; fiet decorum, quod videbatur indecorum.

He of whom antiquity boasts itself as of the wisest of mortals, was instructed in many elegant and profound subjects of learning by a lady.

Ἀσπασία μὲν τοι ἡ σοφὴ τοῦ

Σωκράτους διδάσκαλος τῶν ρητορικῶν λόγων.

ATHENÆUS.

Πλάτων τὸν Σωκράτην παρ' αὐτῆς φησὶ μαθεῖν τὰ πολιτικά.

HARPOCRATION.

SECTION XXVIII.

ON THE FEAR OF APPEARING
PEDANTIC.

Φιλοσοφίας ἐπιθυμίαις ; παρασκευάζου αὐτόθεν, ὡς κατα-
γλασθησόμενος, ὡς καταμωκησομένων σου πολλῶν, ὡς ἐρού-
των, ὅτι, ἄφνω φιλόσοφος ἡμῖν ἐπανεληλύθει, καὶ πόθεν ἡμῖν
αὕτη ἡ ὀφρὺς ; ΣΥ ΔΕ ΟΦΡΥΝ ΜΕΝ ΜΗ ΣΧΗΣ· των δὲ
βελτίστων σοι φαινομένων οὕτως ἔχου, ὡς ὑπὸ τοῦ Θεοῦ τεταγμένος
εἰς ταύτην τὴν τάξιν· ΜΕΜΝΗΣΟ ΔΕ, ΟΤΙ ΕΑΝ ΜΕΝ
ΕΜΜΕΙΝΗΣ ΤΟΙΣ ΑΥΤΟΙΣ, ΟΙ ΚΑΤΑΓΕΛΩΝΤΕΣ
ΣΟΥ ΠΡΟΤΕΡΟΝ, ΟΥΤΟΙ ΣΕ ΥΣΤΕΡΟΝ ΘΑΥΜΑ-
ΣΟΥΣΙΝ. ΕΑΝ ΔΕ ΗΤΤΗΘΗΣ ΑΥΤΩΝ, ΔΙΠΛΟΥΝ
ΠΡΟΣΛΗΨΗ ΚΑΤΑΓΕΛΩΤΑ. ΕΡΙΣΤΕΤΥΣ.

Αμαθία μὲν δράσους, λογισμὸς δὲ ὄκνον φέρει. THUCYD.

Recta ingenia debilitat verecundia, perversa con-
firmat audacia. PLIN.

IN this age, true pedantry is not very
common. Men of learning have ex-
tended the objects of their pursuit. They
usually study to accommodate themselves
to the external manners, if not to the
fenti-

sentiments, of those with whom they daily converse. They willingly throw off the solemnity of wisdom, and assume that airy gaiety, which has formerly distinguished the professed men of the world. They find it an advantageous change, to resign something of the distant veneration which they might claim, for the pleasures of easy and familiar intercourse.

The ridicule which has been thrown on the character of the pedant, has contributed to effect this revolution. The ridicule was often just; but dunces have availed themselves of it unjustly. They have injured by derision the modest student, who, while his mind is engaged in study, can scarcely avoid expressing, in conversation, some of those ideas with which he is animated. A feeling and ingenuous mind is often hurt by the derision of those whom it ought to despise; and the name of pedant, given by a blockhead to his superior, has greatly injured the cause of true learning*.

* "The last maim given to learning has been the scorn of pedantry."

Sir W. TEMPLE.

None, indeed, but very weak persons, can fall into very ridiculous pedantry. Conversation on subjects of literature in liberal and well educated company, is by no means pedantry. Learning and books constitute a very pleasing, as well as rational topic of conversation. It is agreeable, and is expected, that a scholar should talk on scholar-like subjects; nor is he in the least more culpable or ridiculous than the military man, the merchant, the ingenious artist, who naturally love to expatiate on those things which claim their daily attention.

Yet the fear of the imputation of pedantry, has prevented many a young man not only from displaying but acquiring knowledge. As I wish to remove every obstacle which can impede the improvement of the ingenuous student, I cannot help exhorting him to assume a sufficient degree of courage, to despise the ridicule of those whose praise would be satire*.

* "And whether there be any such or no, I cannot well tell: yet I heare saye, some yong gentlemen of ours, count it their shame to bee counted learned;

Such is that of those unfortunate persons who have little taste for any gratifications, but the grosser pleasures of the senses, and who have malignity enough to wish to reduce all others to their own level *.

He who possesses learning, must be conscious of it, and it is blameable pusillanimity, not to assume a proper degree of modest confidence. It is to give the illiterate and the vain an advantage, which they cannot deserve. Boldness is seldom among their defects; and where a proper spirit is wanting to oppose them, they will seldom hesitate to trample on genius, and put modest merit out of countenance. I do not recommend an un-

and perchance they count it their shame to be counted honest also. For I heare saye, they medle as litle with the one, as with the other." ASCHAM.

* I hope the Author of the Estimate of the Manners, &c. of the Times, was under the malignant influence of spleen, when he told the world, that among the great, "all knowledge and learning, except in gaming, wagers, good-eating, borough-jobbing, and intrigue, is ridiculed under the name and masque of PEDANTRY."

seasonable display of learning. No; I presuppose that the possessor of it is not deficient* in good sense, and with that he will seldom be guilty of a real indecorum. I am not singular in thinking, that men of great merit oftener injure themselves and others by too little, than by too much confidence.

With respect to external behaviour, a subject on which so much has been lately said, I will advise the student who values the approbation of his own heart, to let SINCERITY be the principle of his conversation. Notwithstanding what has been said on the ART of pleasing, a behaviour void of art or sincerity, in word and deed, will ultimately best please the possessor of it †, and those with whom he converses throughout life. Let the student frequent good company, with good nature, good sense, and a proper degree of spirit and vivacity to retort the malignant shafts of the ignorant, the forward, the vain, and the envious, and he

* Sapere est principium et fons.

† Te tibi reddit amicum.

R 2.

HOR.

will

will soon make a figure in it truly respectable. Let him know his own value, and modestly assume his natural rank, and he will become both agreeable and estimable, though he should never practise either simulation or dissimulation*. Deceit of any kind argues a little, mean, and cowardly heart. It will one time or other be certainly detected, and when detected, it must be despised. But the liberal student, according to an idea I have formed of him, should, in his intercourse with company, think, speak, and act nothing † which is not laudable; nothing which will not bear the broadest day-light, and acquire a lustre from being rendered conspicuous. Leave it to the sordid attendants on the great, and to those who see no other good but interest, to sacrifice, in the short period of life, some of the most valuable purposes ‡ of

* *Injuria autem nulla capitalior est quam eorum, qui, cum maxime fallunt, dant operam ut viri boni videantur.* CIC.

† *Nihil non laudandum.*

PATERC.

‡ *Propter vitam vivendi perdere causas.* JUV.
living,

living, the free use of reason, and the assertion of the dignity and liberty of a man.

Before I dismiss this subject, I will again caution the student against talking on learned subjects unseasonably, and incurring the appellation of a literary prater. And though I have advised him to exercise himself in composition, yet I will also caution him against the itch of scribbling, or the love of writing without the pain of thinking. Let him never take the pen in hand, nor place the paper before him, till he has bestowed much time, and deep thought on the subject. To the want of this previous attention, we owe the numerous productions which disgrace letters, and die almost as soon as they are brought forth; which, like the weeds in a garden, spring up luxuriantly without cultivation, which are useless or noisome, and which only serve to impede the growth of salutary plants and pleasant flowers.

Pretenders arise in every department, and disgrace it. Let the liberal and

solid scholar attend to the circumstances of time and place *, in the modest display of his attainments. It is unmanly timidity to conceal them on proper occasions; it is ridiculous arrogance to obtrude them upon unwilling and injudicious observers †. Modesty is the characteristic of

* ——— Ubì, quomodò, quandò.

† He will do right to remember the advice of the stoic philosopher.

Μηδὲν βούλου δοκεῖν ἐπίσταςθαι. καὶ δόξης τισὶν εἶναι τις, ἀπίσται σεαυτῷ.

I will take this opportunity of inserting from this philosopher, some consolatory passages for the neglect which scholars and the lovers of wisdom often find.

* Προειτιμήθη σου τίς ἐν ἐξιάσει, ἢ ἐν προσαγορεύσει, ἢ ἐν τῷ παραληφθῆναι, εἰς συμβουλίαν; εἰ μὲν ἀγαθὰ ταῦτά ἐστι, χαίρειν σε δεῖ, ὅτι ἔτυχεν αὐτῶν ἐκείνος. εἰ δὲ κακὰ, μὴ ἄχθου, ὅτι σὺ αὐτῶν οὐκ ἔτυχες. μέμνησο δὲ ὅτι οὐ δύνασαι μὴ ταῦτα ποιῶν πρὸς τὸ τυγχάνειν τῶν οὐκ ἐφ' ἡμῖν, ἐκείνων τῶν ἴσων ἀξιούσθαι.

Πῶς γὰρ ἴσων ἔχειν δύναται, ὃ μὴ φοιτῶν ἐπὶ θύρας τινὸς τῷ φοιτῶντι; ὃ μὴ παραπέμπων τῷ παραπέμποντι; ὃ μὴ ἐπαινῶν τῷ ἐπαινοῦντι; ἄδικος οὖν ἔση καὶ ἀπληγος, εἰ μὴ προΐεμενος ταῦτα, ἀνδ' ὧν ἐκείνα πιπράσκειται, προῖκα αὐτὰ βουλήσῃ, λαμβάνειν, ἀλλὰ πόσου πιπράσκονται θρίδακες; ὁβολοῦ, καὶ οὕτω τύχη' ἂν οὖν τις προΐεμενος τὸν ὁβολὸν, λάβῃ θρίδακα; σὺ δὲ μὴ προΐεμενος μὴ λάβῃς, μὴ οἷου ἑλαττον ἔχειν
τῶν

real merit, and firmness of conscious dignity. The man of sense will be diffident, but, at the same time, will have spirit enough to repel the insolent attacks of ignorance and envy.

τοῦ λαβόντος. ὥς γὰρ ἐκεῖνος ἔχει θρίδακας, οὕτω σὺ τον ὀβολόν, ὃν οὐκ ἔδωκας. τον αὐτὸν δὲ τρόπον κἀνταῦθα· οὐ προσεκληθήης ἐφ' ἐξιάσιν τινος; οὐ γὰρ ἔδωκας τῷ καλῶντι πόσου πωλεῖ τὸ δεῖπνον· ΕΠΑΙΝΟΥ δ' αὐτὸ πωλεῖ, ΘΕΡΑΠΕΙΑΣ πωλεῖ. δὸς οὖν τὸ διαφέρον, εἰ σοι λυσιτελεῖ τὸ πωλούμενον. εἰ δὲ κακείνα θέλεις μὴ προῖεθαι, καὶ τὰυτα λαμβάνειν, ἀπληστος εἶ, καὶ ἀβέλτερος. οὐδὲν οὖν ἔχεις ἀντὶ τοῦ δείπνου; ἔχεις μὲν οὖν τὸ μὴ ἐπαινεῖσαι τούτοις, ὃν οὐκ ἤθελες, τὸ μὴ ἀναχέσθαι αὐτοῦ ἐπὶ τῆς εἰσόδου.

True learning, (I may add) true taste, and true genius, can scarcely consist with abject servility. Yet persons with the characters of these qualities have often been disgracefully submissive to rank and opulence. Let the liberal scholar assert his independence of spirit. The pleasure of it will repay him. Leave those to be rewarded by fortune, who court her favour. They become voluntary slaves, and dearly earn the wages of their servitude. The man of a good heart, an enlightened mind, and an independent spirit, may be

Καὶ πενίην ἱρὸς, καὶ ΦΙΛΟΣ ΑΘΑΝΑΤΟΙΣ. ΕΡΙCT.

SECTION XXIX.

ON PRIVATE TUITION.

Non tali auxilio.

VIRG.

I AM not now entering on a comparison between the advantages of private and public education. I have already given the preference to public. But as many will still chuse a private education, and as in several cases it will be necessary, I will add a few observations on the mode of conducting it.

The great object is, to secure as many of the advantages of public education with as few of its inconveniences as possible. I think it therefore adviseable, that the plan of public education should be adhered to, as closely as the difference of circumstances will admit. I know
very

very well, that a thousand whimsical modes are pursued by private tutors. They are generally such as the inventors and adopters warmly recommend. Both are sincere in their recommendation; for we naturally love our own inventions, and the objects of our adoption. Novelty has also that irresistible charm, which induces parents to enter their sons with eagerness on a plan which has the appearance of improvement and innovation. But as education is an affair of high importance, I wish that no scheme may be generally pursued, which has not received the sanction of experience. The welfare of the community is at stake, when a general change is introduced in the forms of education.

I should think it right, in private tuition, to use the same grammars, books of exercises, and editions of classics, as are received in the best schools. Neither partiality for an editor, nor for some singular method, which has the appearance of plausibility, but wants the seal of experience, should induce the private tutor
to

to receive a book, or pursue a plan, of which he has never known the effects. He may mean to try experiments; but the pupil is to be pitied, whose improvement is to be hazarded by the trial of experiments. If I were to cultivate a farm, I would rather be guided by the practical, though illiterate farmer, who had managed it with success, than by the writer on husbandry, whose skill in the art is acquired in his library. So, I would rather conduct a pupil in the beaten path, which has led tens of thousands to the summits of learning, than by untried ways; notwithstanding that they are pointed out by the truly ingenious as shorter and pleasanter. Schemers and projectors are seldom much relied on by the prudent in any department. They commonly are hurried, by a warm imagination, beyond the limits of truth and reason. A machine will often appear to answer the intention in the model, which is afterwards found unable to perform its movements, when erected in the proper magnitude and situation.

One

One great error I have sometimes discovered in the conduct of private tuition. The care of grounding boys, as it is called, in the elements of Latin grammar, has been often neglected. Though the pupils have been enabled to construe an easy author without much difficulty, yet they were often stopped at an unusual construction, and appeared to be totally unacquainted with *Propria quæ maribus*, *As in præfenti*, and the Syntax. Indeed some tutors have made a merit of not burthening the boys memory with Latin rules. I hope that they found their method successful. All I can say of its success is, that I never yet found a scholar unacquainted with these rules, who, in reading the classics, was not often at a loss, and often mistaken. I imagine that, as the business of hearing the frequent repetition of the rules, is certainly not the most agreeable part of his employment, a tutor may sometimes have persuaded himself, that it was unnecessary. But if I might be attended to, the pupil should be obliged, during several
of

of his first years, to learn grammatical parts in the evening, and repeat them every morning, in the manner of the most approved schools. He should also be obliged to parse the passage which he construes, and to exemplify the rules of the grammar in every lesson. This business, though not very amusing to the teacher, will give the scholar a clearness and a precision, which are of the utmost consequence in contributing to the success of his pursuits.

There can be no exercises better adapted to the improvement of boys, than those which are usually appointed as evening tasks at a great school. Such are the making of Latin, and the composition of themes, verses, and declamations both in Latin and English. A copy of some of these should be required of the pupil every morning, or once in two or three days; according to the length and the difficulty of the composition. The same strictness of rule, regularity of method, and steadiness of discipline, should be observed in exacting these exercises,

exercises, as is in a well regulated school.

The private tutor possesses peculiar opportunities for the infusion of moral and religious principles, and peculiar advantages for the restriction of his pupil from the contagion of vicious example. I sincerely wish, that these opportunities and advantages may never be neglected, and that private tuition may prove, that it has justly claimed the power of producing better men, if not better scholars, than are usually formed in a public school. I am the more induced to express this wish at present, because I have observed, that private tuition seems lately to have prevailed in this country, more than ever; and yet at the same time it is confessed, that profligacy of manners was never more conspicuous.

It has indeed been the custom among the richer orders, to endeavour to combine the advantages of a public and private education, by placing their sons at a celebrated school, and at the same time under the care of a private tutor, resident
in

254 ON PRIVATE TUITION.

in the school, or in its neighbourhood. The business of the private tutor is often, in this case, little more than to make the boy's exercises for him. If the discipline of the school is duly maintained, the assistance is not necessary. We do not find that the great scholars produced a century, or even half a century ago, had any other aid than that afforded in a good school, and seconded by their own assiduity. Very weak boys will indeed want leading-strings or crutches; but the boy of parts derives new strength from being accustomed to confide in his own efforts. A private tutor, whose whole employment consists in removing the difficulties attending the discipline of a great school, is unintentionally a promoter of idleness, and consequently of ignorance, vice, and misery.

The opulent and luxurious wish for learning, and would often most readily buy it, if it were to be purchased without labour or confinement. But it is not to be bought; it is to be earned by long and persevering endeavours. Assistance
may

may indeed be procured in abundance by means of riches ; but it happens in this case, that they who proceed with the least extraneous aid more than is quite necessary, proceed with the greatest success*.

* The venerable name of Mr. Locke, who speaks on these subjects in a tone unusually decisive and peremptory, has induced many to prefer private tuition, and to avoid Latin exercises. “ But after all, says he, if the boy’s *fate be to go to school* to get the Latin tongue, ’tis in vain to talk to you concerning the methods I think best to be observed in schools ; you must submit to that you find there ; nor expect to have it changed for your son ; but yet by all means obtain, if you can, that he be not employed in making *Latin themes and declamations*, and least of all *verses of any kind*.” But Mr. Locke is an argument against his own doctrine, and is a striking instance of the excellent effect of that mode of education, which, in the warmth of the reforming spirit, he was led to disapprove. For I will remind the reader, that Mr. Locke was of Westminster-school ; that he continued there till he was *nineteen* ; that he then went to Oxford, became a student of Christchurch-College, and distinguished himself there by a copy of *Latin verses*, addressed to Cromwell on his peace with the Dutch in 1653. They indeed are not remarkably excellent, for Mr. Locke’s genius was not poetical. Perhaps his *judgment* in polite learning may be disputed ; for he was a pro-
fessed

256 ON PRIVATE TUITION.

ferred admirer of Blackmore, as appears by one of his letters to Mr. Molyneux. But the fruits of his philosophical genius, his distinguishing talent, sufficiently display the excellence of the mode in which they were cultivated. Had his genius been equal in poetry, the effects of that mode would probably have been equally conspicuous in poetical composition. The exercise of his mind, while a boy, in Latin versification, even if he had no poetical ideas, tended to encrease that acumen for which he afterwards became illustrious.

In the book which this great and good man has written on the subject of Education, he professes to prescribe for the *gentleman*, and not the *scholar*; a distinction which will not be generally admitted in a very enlightened age. The superficial knowledge of antient languages and learning, which he recommends to this gentleman, would be despised by many a school-boy. A very small part of the treatise is appropriated to learning; an extraordinary circumstance in so great a scholar. A man of less solidity has very strongly recommended to his son, amidst some less valuable advice, a *profound knowledge of Greek and Latin*; to a son, who was to be almost professionally a *man of fashion*. From a man so devoted to exteriors, this is an honourable testimony to that Greek and Latin, which the nostrums of educating quackery often supersede.

SECTION XXX.

ON THE UTILITY OF EXAMINATIONS.

Te scire hoc sciat alter.

PERSIUS.

PUBLIC examinations have of late been established in some colleges, and nothing has been found to contribute more to the success of the academical discipline. The same salutary consequences will flow from the practice, if it should be generally imitated in the nurseries to the university.

A master cannot bestow an hourly and particular attention on all the younger scholars of a large seminary. It is certain, that the first elements may be even better taught by diligent assistants of inferior learning and abilities. Patience, attention, and temper, are the principal
S
qualities

qualities required in teaching the accidence ; for the method will be prescribed by the book itself, or by the superintendant. But I think it indispensably requisite, that the master should examine every class at least once in a fortnight. The consciousness that an account is to be given of the degree of improvement made within a limited time, will cause a greater degree of diligence both in the scholars and in the assistants.

Periodical examinations at short intervals will cause the mind to retain what it receives. The mind is prone to indolence, and will easily suffer that to escape, which no immediate hopes or fears induce it to preserve. But when it foresees the certainty of a strict enquiry into its acquisitions, it will not only retain much which it would otherwise lose, but will retain it with accuracy. Periodical examinations will also furnish occasion for the display of excellence, and will consequently excite a desire to make a good appearance. Praises, rewards, disgrace, and punishment, bestowed in a serious manner

manner on a solemn occasion in the * sight of the whole school, will have a better effect than when given separately, and in private.

By being accustomed to give unprompted responses to unexpected interrogations, the mind will acquire that valuable habit, a quickness of recollection, and a readiness of reply.

So many indeed, and so various, are the beneficial effects of this practice, that I will for once most confidently recommend it to all, as securing and increasing improvement in every stage of the scholar's progress, and in every part of his pursuits while under præceptorial or academical authority.

* Δὸς δ' ὀφθαλμοῖσιν ιδίεσθαι.

HOR.

SECTION XXXI.

ON THE REGULATION OF PUERILE DIVERSIONS.

Gay Hope is theirs, by Fancy fed,
 Less pleasing when possest;
 The tear forgot as soon as shed,
 The sunshine of the breast:
 Their's buxom Health of rosy hue,
 Wild Wit, Invention ever new,
 And lively Chear, of Vigour born,
 The thoughtless day, the easy night,
 The spirits pure, the slumbers light,
 That fly the approach of morn. GRAY.
 Lusus pueris proderunt. QUINTILIAN.

MANY fanciful methods have been invented by those who wished to render puerile sports conducive to improvement. I never found that they were successful. While they continued novelties, they gained attention. But the

the artifice was soon visible ; and, such is the perverseness of our nature, it was no sooner discovered, that the sports, whatever they were, tended to improvement, than they were considered as a task, and neglected.

I must own myself an advocate for puerile liberty, during the allotted hours of relaxation. Boys have much restraint and confinement in the time of study. In the intervals of application, they should have every indulgence consistent with moral and personal safety. They should contrive their own amusements, and vary and discontinue them at their own pleasure. They will take violent exercise ; but violent exercise is necessary at their age to promote growth, and is rendered more desirable on account of the many hours which they spend in a sedentary employment. They will run risks ; but by these they will gain experience, and a necessary degree of courage.

Parents, therefore, often err, from an amiable cause indeed, when their solici-

tude for the safety of their children, induces them to keep them under painful restraint, and to debar them the enjoyment of diversions common to their age, but attended with some degree of danger. In spite of every precaution boys of spirit will engage in the usual amusements of their equals; and, if they have been confined, will naturally run into greater extravagancies in behaviour, than their companions. My observations are professedly the result of actual experience; and from experience I am able to assert, that boys of manly spirits are often quite broken down, and rendered effeminate and contemptible, by too great a degree of parental solicitude. Maternal fondness in excess has often caused a favourite boy, who promised better things, to become at last what is called in the world a poor creature.

I could quote many passages from the wisest among the antients, tending to prove the expediency of inuring children to hardships and dangers. But they have been often quoted, and it is my design

design to attend to reason more than to authority. It cannot then be denied, that the exercises and employments of the body, whatever they may be, produce a powerful effect on the disposition. Some idea of the turn of mind is usually and justly formed from the profession, the trade, the daily occupation *. Those of the effeminate kind superinduce effeminacy; weakness of mind, no less than imbecility of body. Something similar happens in puerile diversions. The boy who has been kept in leading-strings too long, and restrained from hardy sports, by the fondness of his mother, will never be a man; never possess that becoming spirit which can enable him to act his part with propriety.

Health, vigour, cheerfulness, and a great degree of mental strength, depend on a liberal use of those active exer-

* Εἰ δὲ οὐδέποτε ἴσται δυνατόν, μικρὰ καὶ φαῦλα πράττοντας μέγα καὶ νεανικὸν φρόνημα λαβεῖν, ὥσπερ οὐδὲ καλὰ καὶ λαμπρὰ πρᾶξις μικρὸν καὶ ταπεινὸν φρονεῖν.

DEMOSTHENES.

264 ON THE REGULATION OF

cises which constitute the gymnastic education of boys in modern ages. I would only wish so much restraint as may keep them from vicious actions, from vulgar company, from a habit of quarrelling, and from feats of imminent and real danger.

The elder boys are to be encouraged in manly sports, for other and more important reasons. At the age of seventeen or eighteen they should be indulged, EVEN FOR A MORAL PURPOSE, in fishing, shooting *, tennis, cricket, and all other diversions consistent with safety, good company, health, and œconomy.

* Terence, mentioning the keen pursuits usual among young men, enumerates the love of hounds, horses, and *attending the Philosophers*.

Quod plerique omnes faciunt adolescentuli

Ut animum ad aliquod studium adjungant, aut equos

Alere, aut canes ad venandum, aut ad philosophos.

If the attending of philosophers, or *reading*, were now as generally numbered among the *ardent pursuits* of young men, as the two other diversions, it would have a happy influence on the *national prosperity*, as well as understanding and morals.

The

The propensities to vicious pleasures are often at that age impetuous. Nothing tends more TO DIVERT THEIR COURSE, and lessen their influence, than a keen love of innocent sports, and an ardent pursuit of them continued even to fatigue*.

* Maxime hæc ætas a libidinibus est arcenda . . .
in labore corporis exercenda. CIC.

Otia si tollas, periire Cupidinis arcus.

“As to cards and dice, I think the safest and best way is, never to *learn* any play upon them, and so to be incapacitated for those dangerous temptations, and incroaching wasters of useful time.” LOCKE.

Mr. Locke lived in an age when cards did not take up a great portion of life. His advice in the present age will be laughed at by many. And indeed, as things are now constituted, cards are often found an useful relief to grave and respectable persons. But the hours of youth are too precious to be lavished away upon them. Yet people of the world, a formidable, because a numerous phalanx, will militate against such doctrines as these. For

—— Alea quando

Hos animos?

Si damnosa *senem* juvat alea, ludit et hæres

Bullatus parvoque *eadem* movet arma fritillo.

—— Et quando uberior vitiorum copia? JUV.

—— teneræ nimis

Mentes asperioribus

Formandæ studiis.

HOR.

SECTION XXXII.

ON HOLIDAYS, AND HOLIDAY TASKS.

Refert multum hoc ipsum otium quale sit. Duas nempe species otii definiunt, operosi alteram, atque ipsa in requie laborantis, ac circa honesta studia solliciti, quo nil est dulcius; alteram inertis et languidi et solam requiem complexi, quo nil fœdus, nil similis sepulchro.

PETRARCHA.

Τίπτει γὰρ οὐδὲν ἐσθλὸν ἐκείνα σχολή. SOPHOCLES.

I Shall not dwell on the common place observations, concerning the pleasure of rest after labour, or the use of relaxation in a studious life. The world is already sufficiently convinced of its use and its pleasure, and wants not arguments in its recommendation. It is in some degree certainly necessary. It affords a variety. It sends back the student with fresh spirits to his pursuits; and, indeed,
it

it is no less desirable to the instructor than to the scholar. The employment of a superintendant of a school, is full of care and full of labour; and he requires holidays for the sake of his health, his amusement, and his domestic affairs. But I must assert, however disagreeable the doctrine, that in the greater part of schools there are by far too many holidays.

There are two sorts of holidays, which must be considered distinctly; the breakings up, or vacations, and the saints days and public festivals.

Breakings up are certainly proper*. They give the parent an opportunity of becoming intimately acquainted with his child's improvements, by placing them, during several weeks, under the parent's immediate inspection. They enable the boy to see something of the world, by introducing him to his own family, and their visitors. They undoubtedly con-

* *Omnis tristitia quæ continuatione studii pertinacis adducitur, feriarum hilaritate discutietur.*

tribute to the pleasure of the boy, the master, and the indulgent parent. They are, and have been, universally adopted, in all great and established schools, without a single exception; they are therefore wise institutions.

But the question arises, how long should they continue, and how often be repeated? In some of our most antient and celebrated schools, the breakings up happen not less than four times a year, and continue twice in the year six weeks. Besides this, every red letter day, as it is called, is religiously observed as a play-day. Upon the whole, it appears, that not above half the year is really devoted to instruction. I should be extremely sorry to oppose the opinions of the very respectable superintendants of these schools; but a regard to truth obliges me to say, that there is not the shadow of a good reason for allowing so large a number of holidays. Indeed it is no reflection on the judgment of the present masters or trustees, to censure some of the long established practices in their schools, since they are

are often authorised by written statutes, and confirmed by a very powerful law, the law of custom. But is half the year necessary to be dedicated to relaxation, on account of the labour of the other half? Surely not; and if I might venture to dictate on this subject, I would enact, that there should be but two breakings up in the year. They should be at Christmas, and at Midsummer, and should continue one month each time.

The consequences of too long and too frequent vacations are obvious. They are the loss of time, which might be most usefully employed, the forgetting of those things which were already acquired, the contracting of idle and vicious habits, and a disrelish of the employments, and an impatience of the confinement of a school.

With respect to the constant observation of saints days and public festivals in schools, I see little reason for it. I know not how a boy can pay a proper respect to a saint's day better, than by improving his mind, and endeavouring to acquire

quire knowledge upon it. Are half the precious days of childhood and youth to be thrown away, without improvement, because they are marked with a red letter in the almanac? The practice of keeping them at school indiscriminately, as they are often kept at present, is manifestly absurd, and a relique of popery.

A few single holidays should, however, be allowed, in the intervals between the half-yearly returns of vacation. But I wish them to be granted in the following manner. If any one boy has performed an exercise of remarkable merit, or made an extraordinary proficiency, or behaved, in any respect, so as to deserve distinction, let a holiday be conceded in honour of him, and let it be called his holiday. This cannot fail of exciting a spirit of emulation; and while it effectually contributes to the purpose of necessary recreation, it must also contribute to general improvement.

A great diversity of opinions prevails, on the propriety of setting boys a task, to be performed in their long holidays.

I wish

I wish every thing to be done, which can be done, to promote improvement, and therefore earnestly wish the practice to be continued. It certainly contributes to keep up the boy's habit of application, as well as his knowledge already acquired. I have heard many arguments against it; but they all appeared to originate from that fatal spirit of relaxing, and of dissipation, which is the source of vice as well as ignorance, and, when uncontrouled, presages a general decrease of personal merit, and a consequent declension of empire.

With respect to the quantity of the holiday task, it should certainly be moderate. It must not frustrate the chief purpose of the holidays. It should consist of a portion of the grammar, or a classic, to exercise the memory, and of composition to employ the invention. It should be just enough to keep the mind in order, and not so long as to weary or disgust it. Whatever is appointed by the judicious master, the judicious parent will require to be performed.

SECTION XXXIII.

ON THE BEHAVIOUR OF PARENTS TO
SCHOLARS WHEN AT HOME, AND
DURING THE RECESSES.

Præceptorum magna caritas sit; ne dicas nihil
quidquam his debere nisi mercedulam. Quædam
pluris sunt quam emuntur. SENECA.

A Parent's example will commonly have more weight than a master's precepts. It is indeed of the utmost consequence, that the parent co-operate with the master, both by precept and example, and that he contribute all he can to inspire his son with a love and veneration for his instructor. He must, indeed first find one who is worthy of love and veneration; for it is difficult, and indeed unnatural, to compel a boy to esteem and love him who possesses not amiable and estimable qualities.

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When such an instructor is found, great confidence should be placed in him. It should be remembered, that the principles and disposition of such an one, and not only a regard to his interest, will lead him to do justice to a pupil entrusted to his care. If the pupil live under his roof, the master's table and œconomy must be openly approved by the parent, if it really deserves approbation. Boys, from a want of judgment, of experience, of principle, however well treated, will often complain to their parents of ill usage. If there is no reason for complaint, they will not scruple to invent one. If the parent listen to them, they will observe no bounds, and hesitate not to propagate the most shocking calumnies against their instructor. The love of novelty induces them to wish to be removed to another place of education; or revenge for some proper correction inflicted upon them, urges them to spare no pains in injuring their master's interest. I have seen the most flagrant acts of injustice in this particular, committed by

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parents

parents at the instigation of their children. I have known many a tender mother attack a truly worthy, a benevolent, and a generous instructor, with all the fury of an Amazon, and throw out the blackest aspersions on his character, because a wayward child had told a falsehood concerning his domestic management. The fact alleged has been proved to be a falsehood; but pride has kept the mother from retracting, and has even stimulated her to add new virulence to her merciless invectives. So thankless is this useful office, where a parent is destitute of judgment, humanity, and gratitude.

This unfortunate conduct of ill-judging parents, is very common. There is scarcely a school in England that could not produce instances of it. It has been complained of by many sensible superintendants of places of education *. It has

* “ The youth who, at his father’s table, has been used to eat of a variety of dishes every day, than which nothing is more pernicious to any constitution, old or young, will think himself miserable, when he comes to the simple and regulated diet of
a board-

broke the peace of many an ingenious man, who had engaged in the care of youth, and paved the way to the ruin of hopeful boys. No boy will ever settle at a place of education, when he finds it in his power to remove himself from it, in a fit of displeasure, by the invention of a groundless calumny.

But a complaint from a boy against his master, may be well founded; and therefore I advise a sensible parent, who can govern his temper, to pursue the fol-

a boarding-school; though this last is much more conducive to health. He who has been used to do whatever he pleases at home, will think it very grievous to be controuled, when he comes to a place of education. The consequence will be, that his complaints will be innumerable as his imaginary grievances. While the truth will not seem a sufficient foundation for complaining, lies and inventions will be called in; for youth have very little principle. They will be listened to by the fond parent. The number of them will increase, upon their meeting encouragement. The education of the child, and his very morals, will in this manner be hurt, if not ruined. This is not theory; but experienced and notorious fact."

BURGH.

lowing conduct. When he hears the complaint, let him not appear to the boy to pay much attention to it, but, at the same time, revolve it in his own mind; and if he finds it has the appearance of probability, let him go to the master, and speak to him on the subject in private. If the master cannot clear up the matter to his satisfaction, and prove the falsity of the charge, then let the parent shew his displeasure as he thinks proper; but if the master can make it appear, that the complaint is groundless, then let the parent represent to his son the bad consequences to his own happiness, of a malicious and a lying disposition. Let him also do the master the justice to speak well of him, and endeavour to refute those calumniating accusations, which the perverseness of his child may have spread far and wide, and beyond the power of recalling. Few angry parents can act this honourable part; but to act otherwise is cruel and unjust.

Masters have at best a painful and laborious employment. It ought not to be

be made worse by the caprice and the injustice of parents. Applause, and the expressions of satisfaction in a parent, are often more agreeable rewards to the master than the annual stipend. Indeed, I have often heard old and experienced instructors declare, that the whole business of managing a large school, and training the pupils to learning and virtue, was nothing in comparison with the trouble which was given by whimsical, ignorant, and discontented parents.

But waving the regard due to the master's comfort and interest, let us consider the subject merely as it concerns the child's welfare. Many parents are weak enough to represent to their children, and even to imagine themselves, that a school is a place of punishment only; a place where the boy is condemned, for the sake of learning I know not what of dead languages, to do penance during the greater part of the year. In consequence of this opinion, he is loaded, during the holidays, with every dainty, and gratified with every indulgence, as a

compensation. Let him have this delicacy, and that amusement, cries the fond parent; for surely he has hardships enough at school: and then perhaps follows a tale, containing an account of some particulars respecting the provisions, and the table of the master, which the boy has told his maid or his mother with exaggerated and false circumstances. Pampered at home, and encouraged in calumniating his school, he returns to it in ill humour, diffuses a spirit of discontent, and is rendered incapable both of happiness and improvement.

Yet all these evils are trifling in comparison with others which may result from negligent and improper behaviour to children at home, and during the recesses. There are few houses where something does not inadvertently pass, which, though in itself innocent, corrupts a young and inexperienced mind. In the conversation even of persons of judgment and virtue, something will frequently drop, which may give a wrong and a pernicious idea to a boy. This, however,

cannot easily be avoided. But from this may be collected, how greatly the boy may suffer from seeing vicious examples, and hearing vicious conversation in a father's house. Whatever he sees and hears there, has an effect on him; not only because he naturally loves and respects his father's house and family; but also because he leads a life of idleness at home. That attention which, at school, is devoted to virtuous pursuits, is, in the holidays, at liberty to be engaged in vanity; from which the transition to vice is easy and natural.

I might in this place enumerate various sentiments of the ancients, on the great regard that ought to be paid to all behaviour and conversation which passes in the presence of a boy. The precept of Juvenal among others, that the greatest reverence is due to boys, is universally known. But how shall it be put in practice in a large and opulent family, where, supposing the father and mother to be upon their guard at all times, yet visitors and servants will seldom submit to re-

straint? With servants a boy in general loves to associate. And they sometimes, without intending it, will frustrate all the care of the master and the parents united.

What then can be done? I answer, that the boy must be suffered to be at home no more than is necessary. Never let him remain there after the close of the recess. While he is there, let him be the companion of his father and mother, or of some grave and judicious person. If it happens that the father and mother are sometimes so engaged as not to be able to permit their son to accompany them, let him have some kind of task set him during their absence; something easy and entertaining, and only sufficient to prevent him from contracting habits of idleness, and from seeking the company of servants, and from running into vice merely for employment.

Under the management of virtuous and judicious parents, the holidays may be rendered subservient to valuable purposes. Parental authority may then interpose to confirm

confirm the instructions of the preceptor *. It may instil religious and moral principles, which can scarcely fail to be well received from an affectionate father and mother †. Something of graceful behaviour and a knowledge of the world may be acquired, by seeing the company which visits in the family. But let it always be remembered, that no acquisition of this kind can compensate for the loss of the virtuous habits and sentiments acquired in a judicious course of scholastic discipline ‡.

* Ipse mihi custos incorruptissimus omnes
Circum doctores aderat. HOR.

† Πατὴρ ἐπιτήμησι, ἢδὲ φάρμακοι.
SOCRATES apud Stob.

‡ Gratum est, quod patriæ civem populoque dedisti,
Si facis ut patriæ sit idoneus —
Plurimum enim intererit quibus artibus et quibus
hunc Tu
Moribus instituas. JUVENAL.

It is often too true, that, gaudemus, si quid (liberi) licentiùs dixerint; *risu* et osculo excipimus verba *ingenuis* indigna:—nos docuimus, ex nobis audiêrunt. QUINTILIAN.

But,
Nil dictu fœdum visuque hæc limina tangat,
Intra quæ puer est. — JUVENAL.

SECTION XXXIV.

ON LENITY AND SEVERITY OF
DISCIPLINE.

Nec domus nec respub. stare potest, si in ea nec rectè factis præmia extent ulla, nec supplicia peccatis.
Cic.

HUMANITY is shocked at the degree of severity which has been often used in schools. An infant has suffered more under a severe master, than a culprit under the rigour of the law for offences against the community. Compassion alone must excite all who are not destitute of feeling, to interpose in the protection of defenceless childhood. But reason also informs us, that extreme rigour is not only to be reprobated for its cruelty, but likewise for its inutility in promoting the purposes of education, and its ill effects
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on the puerile disposition. The heart is injured by it in a degree not to be compensated by any improvement of the understanding, even if it were found to contribute to improvement.

In all desperate cases, such as natural stupidity, or habitual depravity, it were happy if masters could be disinterested, or parents impartial enough to lay aside all thoughts of farther instruction, and to destine their charge to some occupation which requires no preparatory discipline. The difficulty consists in determining the exact time at which the trial shall be concluded. And this is a difficulty not easily overcome; for parental fondness will not easily be led to despair of a son's abilities, and it is, it must be owned, a painful task, to convince a parent of so melancholy a truth. In such a circumstance, the master will at least act a merciful part, to let the boy proceed unmolested as well as he can, and not correct him for involuntary omission, and for natural defects. He will then comply with the rule prescribed by common sense

sense and justice, to do no harm where he can do no good.

Parents have sometimes so far overcome their feelings by their desire of promoting what they judged the welfare of their children, as to require severity. It is an unreasonable demand upon a man of liberal education, whose disposition has been softened by the studies of humanity. No emolument can recompense him for that degradation which he must endure by accustoming himself to inflict sufferings on a fellow-creature at that tender age, which cannot possibly deserve extreme rigour.

The scriptural remark, indeed, that he that spareth the rod spoileth the child, comes from too high authority to be controverted. He that spareth a moderate use of the rod on proper occasions, indisputably does an injury to the delinquent; because he encourages, by impunity, the repetition of his crime. But this passage, like most others, has been misapplied, and more evil has resulted from the too liberal

liberal than from the too sparing use of the rod.

Human nature is, however, at every stage of life, prone to evil; particularly prone at a time when to inherent corruption are added, imbecility of understanding, and want of experience. Idleness is also difficult to be avoided at an age, when the effects of exertion are unknown, or too remote to affect the mind. A very young boy is commanded to commit a certain portion of his grammar to memory. The task he finds painful. Enticements to neglect surround him; and the benefit to be received by performing the task is distant, and of a nature which he cannot comprehend. Dispositions the most amiable, and the most likely to succeed in literature, are perhaps, at the boyish period of life, under the strongest temptations to idleness, and its consequence, improper behaviour. To suffer a fertile soil to be over-run with weeds, or to lie uncultivated, is lamentable. What then can be done? Some method must

286 ON LENITY AND SEVERITY

must be devised of influencing the hopes and fears; and this must be accommodated to the disposition. On a meek and tender disposition, very slight marks of displeasure or approbation will produce a powerful effect; an angry look or word will succeed better as a corrective on such an one, than stripes on the back of the audacious. On a truly ingenuous mind, praise and shame will at all times be sufficient. On the intermediate sorts, those who are neither remarkable for tenderness of feeling, nor generosity of nature, and who constitute the common herd, and the greater part, I with regret assert, that it will be sometimes indispensably necessary to inflict corporeal punishment*. To inveigh against it, is no new topic. Long and constant experience has decided on its absolute necessity. Declamation on this subject, as well as on others, deserves little attention.

Yet even on the more hardened culprits, there are a few methods which

* Τὸν γὰρ κακὸν αἰὲ δεῖ κολεῖν, ὥς ἢ ἀμείναι, οὐ τὸν δυστυχῆ.

PLATO.

may

may be tried previously to the infliction of extreme severity. They may be confined from play on a holiday ; they may be debarred a meal ; they may be sent to their chamber before their companions ; their pocket allowance may be retrenched ; or an additional task may be assigned. The frequency of these, however, destroys their effect ; and in many cases it is not possible to avoid the use of the rod. Capital crimes, such as immoral actions, which, from the early depravity of the human heart, often abound in schools, must meet with a capital punishment. The greatest degree of terror and disgrace attends it, when inflicted with a few concomitant formalities, which sometimes operate when the pain would be disregarded. After all, they who are conversant with boys, know that there sometimes arise individuals so hardened by nature or habit, that they can bear every pain with alacrity, and glory in their shame. For such spirits, a sea-life opens the only refuge.

Lenity,

288 OF LENITY AND SEVERITY

Lenity, however amiable its motive, when ill judged * and excessive, is in effect cruelty. It is easy to enlarge in its praise, and almost any thing advanced in recommendation of it will find an attentive audience. But when speculation is reduced to practice, the sober decisions of experience must supersede the flourishes of fanciful declamation. Artificial rhetoric may adorn any quality, and recommend any conduct; but nothing is permanently advantageous, or can be confidently relied on, which has not the sanction of the mother of wisdom, experience. Some degree of severity is, and has ever been adopted in our best seminaries; and bodily punishment is appointed by the statutes even of our universities, though, indeed, never inflicted in the present age. Milton is said to have been one of the last who underwent an academical flagellation. So generous a spirit as was his, it may be presumed, could not have deserved it; and indeed

* *Impunitas peccandi maxima illecebra.*

Cic.
the

the kind of discipline is highly improper in the universities. But in schools, the general practice, as well as reason, must justify it; for it cannot be supposed, that all the masters who have presided in our public schools, have been injudicious or inhumane.

The infliction of punishment requires great judgment, and great command of temper; judgment to proportion the degree of severity to the degree of mental feeling, or want of it; and command of temper, that the cool result of the dictates of justice may not appear the effect of anger and revenge. Not to be able to command passion, is to set a bad example to the scholars, and to lessen authority, by shewing weakness; for it is great weakness in an instructor to be often carried away by the impulse of anger. He who does not check his rage, will find it grow habitual; and it will lead him to sudden acts of injustice and cruelty, which he will immediately repent of, without being able to make any adequate reparation for breaking the spirit of an innocent and injured child.

SECTION XXXV.

ON THE PASSIONS AND VICES OF BOYS.

Ὅτι οὐκ οἶδα ὑπὲρ ὅτου ἂν τις τοῦν ἔχων μᾶλλον σπουδάζῃ,
ἢ ὑπὲρ υἱοῦ αὐτοῦ, ὅπως ὡς βέλτιστος ἔσται. PLATO.

WHOEVER has had experience among young people, will have remarked, how early, and with what violence, the vicious propensities of human nature display themselves. To eradicate them is difficult, and perhaps impossible. But they may be restrained and weakened, so as to be rendered less dangerous to future felicity.

There are many most destructive vices of boys, against which no vigilance can sufficiently guard. All that a master can do, is, to check any tendency to them when he happens to detect it, to correct

all conversation and behaviour which lead to the commission of them, and to take care that the pupil is observed in retirement as closely as circumstances will allow. Some vices are so indelicate, as scarcely to admit of being mentioned. But where there is reason to suspect any boy of being habitually guilty of such, delicacy must not prevent a superintendant from speaking to him in private on the subject, and representing the consequences in colours as frightful as the imagination can conceive. This is a painful task, and requires great address in the execution. I am convinced, much misery has arisen in the world from neglecting to perform it. Difficult as it must be to a man of delicacy, yet it is certainly desirable, that while he gives moral dissuatives against vice in general, he should specify some vices, and paint in lively colours the particular ill consequences which arise from them. If virtue in itself does not appear desirable, or vice detestable, yet the idea, that vice will occasion pain, distempers, imbecility, and premature old age, must

have weight. Irregular and intemperate passions, indulged at a boyish age, will blast all the blossoms of the vernal season of life, and cut off all hope of future eminence. The mind will sympathize with the body, and both will be reduced to a wretched state of weakness by too early and excessive indulgences. Disease will infallibly follow vice, and blast every blossom of youth*. I dwell with earnestness on this subject, because the success of all our cares in education depends upon it. Add to this, that innocence is of greater value than learning.

* *Paulatim ver id nitidum, flos ille juventæ
Disperiit, vis illa animi; tum squalida tabes
Artus, horrendum! miseros obduxit, et altè
Grandia turgebant fœdis abscessibus ossa.
Ulcera, proh divûm pietatem! informia pulchros
Pascebant oculos, et diæ lucis amorem,
Pascebantque acri corrosas vulnere nares.
Illum alpes vicinæ, illum vaga flumina flêrunt;
Illum omnes Ollique deæ, Eridanique puellæ
Fleverunt, nemorumque deæ rurisque puellæ
Sebinusque alto gemitum lacus edidit amne.*

FRACASTORIUS.

Et castum amisit polluto corpore florem. CATULLUS.

The

The irascible passions of boys are often very violent. When they display their effects in acts of premeditated malice and revenge, they should certainly meet with correction. A judicious master will give general admonitions on the necessity of restraining the passions, and in particular cases will apply proper punishment. He will do right to represent malice and revenge as by no means the effects of a generous and noble spirit, but of a bad and an effeminate heart. It will indeed be much better to bring any improper behaviour into disgrace, than to animadvert upon it with severity. Time, and experience of their bad influence on personal happiness and reputation, will be the most effectual remedies for the disorders of the angry passions. Many of them gradually lose their force as reason arrives at maturity, and time effects a reformation, which art could never produce. Much less evil happens to young persons from the irascible, than from the concupiscible affections. Still, however, great care should be taken to restrain them, and re-

ligious arguments should always and principally be applied ; for the indulgence of the irascible passions particularly militates against the spirit of christianity.

Boys are apt to be obstinate and sullen. Nothing cures these distempers so effectually as ridicule. They should be laughed out of these disagreeable dispositions by their school-fellows ; and indeed, this is one of the great advantages of public education, that boys shame each other out of many absurd and odious ways, which the private pupil may retain through life.

Boys are usually ungrateful to their instructors, ready to speak ill of them, revengeful after proper correction, and prone to be unthankful for the kindest treatment. Parents must remove this fault, by disregarding their malice, and by shewing gratitude to the master.

The business of correcting the passions and bad habits of children, belongs in a particular manner to parents ; but as children are often kept at school, and at a distance from parents, during the puerile age,

age, it ought undoubtedly to be comprehended in the plan of scholastic education. But parents have their sons at home some part of the year. At those times, I am sorry to observe, that they often foment by encouraging bad passions. Many consider anger and revenge as marks of a manly spirit, and, by seeming pleased with their most violent effects, by laughing at them, or by not discountenancing them, give them additional force. The parents ought to be sufficiently considerate to second the master's endeavours both by precept and example, when they have their children at home. Though they may be diverted with a boy's petulance and passion, during the short time he is with them, they should not shew themselves pleased; but should consider, that these beginnings will in a few years grow to such a height, as one day to destroy their children's happiness and their own.

If any really think, and I believe they do, that violent passions are signs of parts and genius, I will beg leave to

296 ON THE PASSIONS OF BOYS, &c,
assure them, that I have known the
ablest boys of the mildest affections,
and the greatest dunces the most addict-
ed to every bad passion, in their most vio-
lent degrees. However this may be,
the passions are certainly the causes of
the greatest miseries of human nature;
and not to discourage them in boys, un-
der all circumstances whatever, is ex-
treme cruelty.

SECTION XXXVI.

ON KNOWING THE WORLD AT AN
EARLY AGE.

“ And verilie they bee fewest in number, that bee happie or wise, by unlearned experience. And looke well upon the former life of those fewe, whether your example be old or young, who without learning, have gathered by long experience, a little wisdom, and some happiness; and whan you doe consider, what mischiefes they have committed, what daungers they have escaped (and twentie for one doe perish in the adventure) than thinke well with yourselfe, whether ye would, that your own sonne should cum to wisdom and happiness by the way of such experience or no.” ROGER ASCHAM.

THE knowledge of the world, in its comprehensive sense, is a knowledge greatly to be desired. To understand the human heart, to know human manners, laws, languages, and institutions

298 ON KNOWING THE WORLD

tions of every kind, and in various nations, and to be able to reflect on all these with moral and political improvement, is an attainment worthy of the greatest statesman and the wisest philosopher.

But there is a knowledge of the world of a very inferior kind, but which many parents value at a high price. Greek and Latin are always mentioned with contempt, on a comparison with it. In compliance with custom indeed, and to get him out of the way, the boy is placed at school; but the knowledge to be gained there is little esteemed by the empty votaries of fashion. Men and things, not words, are magisterially pointed out as the proper objects of study, by those who know little of men, things, or words. It is not the knowledge of books, say they, which he is to pursue, but the knowledge of the world; ignorant that the knowledge of books is necessary to gain a valuable knowledge of the world.

The parents who give such directions to their children, are themselves merely
people

people of the world, as it is called ; persons for the most part of very moderate understandings, who have never made any solid improvements in learning, and consequently never felt its pleasures or its advantages. They have perhaps raised themselves by dint of worldly policy, by the little arts of simulation and dissimulation ; and having seen the effects of dress, address, and an attention to exterior accomplishments, but at the same time having been totally unacquainted with real and solid attainments, they are naturally led to wish to give their children the MOST USEFUL education, which, according to their ideas, is a knowledge of the world.

But what is this knowledge of the world ? A knowledge of its follies and its vices ; a knowledge of them at a time of life, when they will not appear in their true light, CONTEMPTIBLE IN THEMSELVES, AND THE SOURCES OF MISERY ; BUT FLATTERING AND PLEASUREABLE. To see these at a boyish age, before the mind
is

is properly prepared, will not cause an abhorrence, but an imitation of them. To introduce boys to scenes of immoral and indecent behaviour, is to educate them in vice, and to give the young mind a foul stain, which it will never lose.

And yet I have known parents in the metropolis, suffer boys of fourteen or fifteen to roam whithersoever they pleased, to frequent places of public diversions by themselves, to return home late in the evening, and all this with plenty of money, and without giving any account of the manner of consuming either that or their time. The parents were pleased with their son's proficiency in the knowledge of the world; the sons were pleased with liberty. All, for a short time, went on to their mutual satisfaction. But after a few years a sad reverse usually appeared. The boy became a spend-thrift, and a debauchee; alienated his father's affections by incurring debt, and ruined his constitution by every species of excess. What remained after his money
and

and his health were dissipated? No learning, no relish for the works of literary taste. The spring of life, when the seeds of these should have been sown, was employed in another manner. Nothing remained but a wretched and a painful old age, devoted to cards, dice, and illiberal conviviality.

It is usual, in teaching this knowledge of the world, to spare no pains in acquainting the pupil with the tricks and deceits of mankind. At the age of fourteen or fifteen, his mind is impressed with the ideas of sharpers, hypocrites, and dissemblers. He is taught to consider mankind in masquerade, and to believe, that all with whom he has any intercourse, have some design upon him. He is therefore armed with arts and tricks to counteract the attacks of his assailants. He is taught indeed to assume the appearance of good qualities; but it is not for their own sake, but merely to facilitate deception. In the progress of this discipline, all the native sentiments of truth and honour, are necessarily discarded.

ed. Supposing that the deceiving arts, acquired by this mode of institution, may serve interested purposes, yet the end is not worth the means. No wealth, no power, no popularity, can compensate for corruption of heart, and self-abasement. Such characters as have nothing but external accomplishments to recommend them, are indeed greatly admired and approved by vain and weak understandings, which penetrate no deeper than the surface; but they are despised by all the truly sensible, and pitied by all the truly good.

Boys indeed early initiated in the world, usually have a forwardness of behaviour, and a degree of loquacity which pleases superficial people. He who is attending to his books, and collecting ideas which will one day render him a blessing and an honour to all with whom he is connected, will appear dull, awkward, and unengaging to many, in comparison with the pert stripling, who has been plunged into vice and dissipation before he knows the meaning of the words. The reception

tion which the latter meets with in company, gives him additional spirits, and the poor parents usually triumph awhile in the conscious superiority of their judgment. In four or five years they commonly see and feel the effects of their folly. Their conduct, as it often undoubtedly proceeds from ignorance, is to be compassionate; but if ever it arises from affectation of singularity, pride, vicious principles, or carelessness concerning their offspring, it deserves the severest reprehension.

It is obvious, to observe in the world multitudes of beardless boys, assuming airs of manhood, and practising manly vices, to obtain a title to the appellation of men. The present age abounds with such examples. These are the unhappy objects whom their injudicious parents have extruded from the fostering wing into the wide world, before nature had given sufficient maturity. Their emaciated looks inform the spectator, that a secret canker has preyed on the flower of their youth. Their words, their dress,
their

their actions, all combine in proving that they are far advanced in the ways of vice, and have been familiarly acquainted with its consequent miseries. The years which succeed a vain, a wicked, and a most wretched youth, are often spent in nursing a ruined fortune, and a shattered constitution.

A most fatal mistake is made by parents of all classes in the present age. Many of them seem to think vice and irregularity the marks of sense and spirit in a boy; and that innocence, modesty, submission to superiors, application to study, and to every thing laudable, are the signs of stupidity. They often smile at the tricks of a young villain, and even seem pleased with boyish profligacy. Hence it happens, that their offspring frequently proves a scourge to them, and that they feel that sting, which, to use Shakespeare's expression, is sharper than a serpent's tooth; the sting inflicted by a thankless, an immoral, an ignorant, an extravagant, and an infidel child. A valuable acquisition, this premature know-

knowledge of the world, which produces such fruits; and that it often does produce such fruits, observation will abundantly evince.

I cannot help thinking, that prudence, as well as reason and religion, requires, that a parent should do all he can to present his child to the community UNSPOTTED. The fairest side of the world should be exhibited to his view. Vice in every mode and degree should be concealed. Dishonesty, in which I comprehend all the arts which are incompatible with truth, ingenuousness, and simplicity of manners, should never be mentioned but with detestation. What then, says an objector, would you expose him, unprepared and unapprized, to a wicked and an artful world? No; I would prepare him in the best manner, by fixing deeply in his bosom principles of piety and moral honesty. He should be kept under the eye of a parent, or a faithful instructor, as long and as constantly as possible. And when he must be introduced into the world at large, let his instructor tell

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him

306 ON KNOWING THE WORLD.

him what diseases and what miseries inevitably await immoral and intemperate indulgence. With such preparation, and with the blessing of providence, which will probably attend it, there will be little danger, but that a young man will make valuable advances in virtue and learning, and receive their reward.

SECTION XXXVII.

ON INSPIRING A SENSE OF HONOUR, AND
A LOVE OF TRUTH.

Ego verum amo, verum volo dici mihi, MENDACEM ODI. PLAUTUS.

Μαλιστα δὲ καὶ πρὸ τῶν πάντων, ΕΛΕΥΘΕΡΟΣ ΕΣΤΩ ΤΗΝ ΓΝΩΜΗΝ. LUCIAN.

IT is to be regretted, that at places where intellectual accomplishments have been taught with the greatest success, very little attention has been paid to moral instruction. From some defect in their original constitution, and from no fault of the present superintendants, it has happened, that the whole time appropriated to instruction is engaged in the pursuit of literature alone.

I really cannot comprehend how a liberal education can be complete, unless

such moral sentiments be infused as become a liberal mind. A love of truth, and a nice sense of honour, appear to me indispensably requisite in the character of a real gentleman. Exclusively of their value as moral virtues, they are the noblest ornaments. I recommend, therefore, that every method may be pursued, which can fix them deeply in the mind of the pupil.

Every one who has been much conversant with very young boys, must know how prone they are to speak untruths. The habit often grows up with them; and it is so connected with every thing mean, base, and ungenerous, that I never can expect a conduct good or great from him in whom it greatly prevails.

In a plan of education, then, I would associate every disgraceful idea, which human ingenuity can invent, to the idea of a liar. Instead of teaching a boy simulation and dissimulation, I would stigmatize every deceitful trick with a mark of infamy. The boy who had been guilty of any such meanness, should be
for

for some time compelled to sit alone, and it should be considered a disgrace to have any intercourse with him. On the contrary, every reward, praise, and indulgence, should be allowed in the sight of the rest, to him who had acted or spoken in a manner remarkably open and ingenuous.

If the culprit is too callous to be affected with shame, the capital punishments of the school must be inflicted on his person. It is a painful necessity. But I consider the habit of violating truth, as a plentiful source of all moral turpitude, and I would neglect no methods which can prevent its arrival at maturity. If it is unrestrained, it may probably grow up till it instigates to the commission of crimes of which the laws may take cognizance. It will inevitably deprive the person in whom it appears, of their esteem, whose good opinion is truly desirable, and will degrade him beneath the rank of a gentleman, however elevated his condition. Were no other consequences to arise than those which ter-

minate in the person's own mind, it would be still most desirable to pluck the vice up by the roots, as soon as it appears to vegetate. It renders the mind little and narrow; it distresses it with the invention of deceit, with the fear of detection, and with the perpetual fabrication of poor excuses and false pretences.

Boys should also be taught to act a just and an honourable part in all their little pecuniary transactions. Fraud and covetousness appear very early. If one is thoughtless and extravagant, there is another ready to take advantage of his extravagance, and to lend some of his little store on exorbitant interest. Such practices unrestrained sow the seeds of future usury and prodigality. Let boys therefore be obliged to give an account of their expences whenever called upon; and wherever meanness or fraudulent tricks are detected, let them be corrected by the infliction of disgrace, or severe punishment. I have seldom in this Treatise insisted on severity of punishment. I never would urge it in the extreme, but
for

for flagrant violations of morality. I recommend it here, as I should amputation for a mortified limb, because I think the salvation of every thing valuable depends upon it. A man without much learning may be happy and useful; but a wicked man must be wretched*, and a burden to all around him. And the boy will scarcely fail of being a bad man, who is suffered to practise fraud and vice in his infancy, and without proper reprehension.

The temptations which present themselves to boys, and allure them to lay out money, are often irresistible. They ought, therefore, to be allowed a little weekly stipend. But proper precautions must be taken to prevent their expences exceeding their incomes. The habit of contracting a debt, is pregnant with fatal consequences. Let the persons, therefore, of whom they purchase their fruit and their toys, be strictly enjoined not to give credit. I do not wish a boy to be re-

* Nemo malus felix.

Juv.

strained in expending his money, when once it is given him. I do not think it right, that he should be required to hoard his allowance. A miser at any age is pitiable and contemptible, but a boy miser is a detestable monster. If all that is mean and selfish is found at that period of life, what can be expected in old age? If care is taken to make a boy's dealings, wherever money is concerned, fair, open, and honourable, I would leave the expenditure of it to his own judgment. It is given him for his little innocent pleasures; and let not those pleasures be interrupted and spoiled by the unnecessary interposition of authority.

I insist on the necessity of furnishing the young mind, as early as possible, with principles of honour and honesty, because they will then not easily be eradicated, and because I consider them as of much more importance to the state* and the in-

* *Ἰκανὸν δὲ, εἴαν ἕκαστος ἐκπληρώσῃ το αὐτοῦ ἔργον. Εἰ δὲ ἄλλον τινα ΑΥΤΗ (ΠΑΤΡΙΔΙ) κατισκευάζῃς ΠΟΛΙΤΗΝ ΠΙΣΤΟΝ ΚΑΙ ΑΙΔΗΜΟΝΑ, οὐδὲν αὐτὴν ὠφελεῖς;*

ΕΡΙCT.
dividual,

dividual, than the principles of literature. To send out into the world a youth adorned with all the arts of human learning, but deficient in good principles and virtuous habits, is to let loose upon mankind that fell animal of prey, an accomplished villain*.

I am sorry to have seen many parents pleased with artful management in their child, and attributing a successful deceit to superior sense. They should reprobate any such appearance, as the effect not of sense, but of CUNNING; a low and despicable quality, possessed in perfection by the meanest intellects, combined with the most depraved hearts, and vilifying human nature.

* Ἄνθρωπος δὲ, ὃς φάμεν, ἡμερον (ζῶον) ὅμως μὲν ΠΑΙ-
ΔΕΙΑΣ ΤΗΣ ΟΡΘΗΣ τυχὼν καὶ φύσεως εὐτυχοῦς, δειότατον
ἡμερώτατον τε ζῶσι γίνεσθαι φιλεῖ. ΜΗ ΙΚΑΝΩΣ ΔΕ ἢ
ΜΗ ΚΑΛΩΣ ΤΡΑΦΕΝ, ΑΓΡΙΩΤΑΤΟΝ ὅποσα φύει γῆ.

PLATO.

SECTION XXXVIII.

ON GIVING BOYS A SENSE OF
RELIGION.

Οὐ γὰρ ἐστὶ περὶ οὗτοῦ ΘΕΙΟΤΕΡΟΥ ἂν ἄνθρωπος βουλευ-
σάιτο, ἢ περὶ παιδείας καὶ τῶν αὐτοῦ, καὶ τῶν αὐτοῦ
εὐχέλων.

PLATO.

INSTRUCTION in religious and moral principles ought to come from a parent. For this reason it is, perhaps, that in many schools there has been no provision made for it, and that boys have been well acquainted with the classics, and at the same time ignorant of the most obvious doctrines of religion.

But as it often happens, that parents have not opportunities to give attention to this point, and indeed, when their sons reside at schools, and at a distance from them, cannot take this office upon

themselves; it becomes necessary to set apart, in places of education, some time for religious instruction. It should by no means be neglected; for if the mind is not early tinctured with religious ideas, it will not afterwards admit them without great difficulty.

The properest day is obviously the Sabbath. I need not insist on the constant attendance of the pupils at church. That duty is, I believe, never neglected in reputable schools. But in the evening, or in the intervals of divine service, instruction may be given in private with great advantage. Various methods have been introduced; but I would still adhere to the church catechism. Let it be learned by heart, and explained in the most familiar manner by the instructor. One of Secker's lectures should be slowly and attentively read, with remarks and explanations, and the whole lecture should conclude with a chapter of the Old or New Testament read and illustrated.

The

The number of books written on purpose to introduce young people to religious knowledge, is infinite: I would confine the attention of the scholar to the Catechism, Secker's Lectures, and the Bible.

Many persons have objected to the long established method of teaching children to read, by using the Testament: they rather wish, that they should be initiated by Æsop's Fables, or some similar book. For my own part, I know of no book so well adapted to this purpose as the Testament. The language is remarkably easy and familiar, and I will add, that the matter is entertaining to children. The easy narrative pleases them, and I know of no one inconvenience which can result from the usual practice. Possibly some advantages may attend it. It may impress on the memory many scriptural passages, which would never be properly attended to at another age. If we really believe the gospel, we can never object to giving the young mind its first tincture of letters
from

from the evangelical writings. Perhaps the growing neglect of this and other practices of our forefathers, may in some measure account for the prevalence of irreligion.

But as religion appears to me to be rather an object of sentiment or feeling, than of the understanding, especially at a childish age, I should take more pains in inspiring a pupil's heart with a glow of devotion, and with religious affections, than in filling the intellect with doctrines, opinions, or matters of fact, unconnected with morality and sentiment. Let him be taught not only to call the Supreme Being his father, but to love and revere him with a truly filial piety.

The best method of effecting this purpose, is to let him learn prayers composed in a pathetic, and at the same time judicious manner, and repeat them morning and evening. Passages from the Psalms should also be learned. Mrs. Talbot's devotional pieces may be advantageously perused, and a well-written hymn,

hymn, or other religious composition in good verse, may occasionally be committed to memory. Care must be taken, that the proper warmth of devotion deviates not into enthusiasm. There will be no danger, if improvement of understanding keeps pace with improvement of heart. To acquire a due sense of the religion of the heart, will not be considered as a disagreeable task; like the study of that religion which is often taught by the injudicious. It will afford a very lively pleasure. The sentimental affections of boys are often extremely susceptible, and these will be powerfully exercised by devotion.

The business of a school should never commence or close without a prayer. Boys may appear to give it little attention; and indeed they will not always join in supplication with that seriousness and ardour, which is to be desired. Yet now and then the mind will be in such a tone, as to be greatly affected with a proper prayer, and many will catch a spirit of devotion.

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It is to be hoped, that there are no parents wicked and injudicious enough to have no regard to the religious education of their children*. Religion will not only contribute to preserve their innocence, and draw down the blessing of Providence, but will afford them in adversity the best consolation, and at all times a pure and lively pleasure.

* Εἰς Φεύγοντες τὴν δεισιδαιμονίαν ἐμπέλουσι εἰς ἀθεότητα τραχεῖαν καὶ ἀντίτυπον, ὑπερπεδῶσαντες ἐν μέσῳ κειμένην τὴν εὐσέβειαν.

PLUTARCH.

But if parents shew no value for the offices of religion, the little which boys are taught at school must be lost, where all that is good ought to be cherished with peculiar care—even under a father's eye.

Idne tu miraris, si PATRISSET filius? PLAUTUS.
 Probum esse patrem oportet qui gnatum suum
 Esse probiorem, quam ipse est, postulat.

IDEM.

SECTION XXXIX.

ON THE UNIVERSITIES.

Causa fuit pater his, qui macro pauper agello
 Noluit in Flavi ludum me mittere —
 Sed puerum est ausus Romam portare docendum
 Artes quas doceat quivis eques atque senator
 Semet prognatos. HOR.

IT is easy to perceive, that the English universities are in less repute than they were formerly. The rich and great, who, at one time, would on no account have omitted to send their sons thither, now frequently place them under some private tutor to finish them, as it is called, and then immediately send them on their travels. There seems, among all orders, to prevail a discontent on the relaxation of discipline, and the useless and
frivolous

frivolous exercises required for the attainment of academical honours.

I have myself resided long in one of the universities (and the sisters are much alike), and I have seen in it many evils. But I restrained my indignation by asking myself the question, where I could have been placed in this sublunary world, without seeing many evils? I saw immorality, habitual drunkenness, idleness, ignorance, and vanity, openly and boastingly obtruding themselves on public view. I saw them triumphing without controul over the timidity of modest merit. Many things appeared openly, that deserved warm disapprobation; but I still knew there were amiable and worthy characters, and excellent practices and institutions, which were not so generally noticed, because they did not force themselves on the attention, but were concealed in the shade of literary retirement. Like the modest flowret, they were overrun by the rankness of the weeds.

I could easily account for the evils I beheld. It was not to be wondered at,

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that

that so great a number of young men, just emancipated from school, and from a parent's authority, should break out into irregularities, when encouraged by mutual example. Their passions were strong, their reason immature, their experience defective. Pride, vanity, and the love of pleasure, urged them to any conduct that could either confer distinction, or afford gratification. Many had money at command. These most devoutly followed fashion, that dæmon which allures with irresistible charms to all that is ruinous and ridiculous, and were closely pursued by other young men of spirit, as they called themselves, who were obliged to contract a heavy debt to support their extravagance. I believe, under the same circumstances, young men, in any place, would exhibit the same appearances; and if there is too little restraint, and I think there is too little, the fault is not in the statutes and regulations either of the university or of the colleges, but in the age which will not bear restraint. Yet there are officers
whose

whose hands are invested with every necessary power; and there is little doubt, but that the very glaring abuses which have risen up, while it has lain dormant, will at last stimulate them to exert its full force.

When the discipline shall be restored, and the obsolete exercises abolished, no places in the world will be better adapted to a studious life, than our noble universities. Much rust has been contracted in them by time, many evils deeply rooted, which cannot be eradicated but by the legislative arm; yet with all their imperfections, I will maintain, that no place is able to furnish more advantages to the real student. In them are founded some of the finest libraries on earth; not only public libraries for the general use of members of the university, but libraries in each college, scarcely less convenient than if they were in the student's own apartment. In the university at large, professorships established with ample stipends; in colleges, tutors and lecturers. The buildings convenient,
Y 2 elegant,

elegant, spacious, airy. The apartments of students for the most part handsome, and commodious, silent, retired, and in every respect fitted for a life of study. Sweet gardens and groves, delightful walks, and rural retreats. Add to all this, that the high antiquity of the place, and the many great and learned persons who have issued from it, give it a most venerable air, and tend to animate the student with a generous emulation.

But as this reform may be distant, and as, in the sincerity of my heart, I consider the sending a son thither at present, without particular precautions, as a most dangerous measure; a measure which may probably make shipwreck of his learning, his morals, his health, his character, and his fortune, if he has one; I think it a duty incumbent on me to point out, as well as I am able, the most likely means to save all these from destruction, and to obtain the natural advantages of these distinguished seminaries.

In

In the first place, boys should not be sent to the university so young as they often are. It is really cruel to let a boy of fifteen be precipitated into drunkenness and debauchery. By a too early entrance, his health will be injured, his peace of mind broken, his learning lost, and his morals depraved. Examples and opportunities for vice abound, and the inexperience, and want of resolution, characteristic of boys, will render it difficult to avoid contagion. There are instances of those who have gone through with safety at this early age; but they are few in comparison with those who have sustained such injuries as they have long and severely felt. Every one, on putting on the academical dress, commences a man in his own opinion, and will often endeavour to support the character by the practice of manly vices. I advise therefore, that no boy shall be sent to the university till he is nineteen years old. An additional reason is, that, in four years, he may take a bachelor's degree; and four years bring him to the age at which

he may take orders, or enter with propriety into other professions. But when a boy enters at fifteen, he takes his degree at nineteen, and then waits till three-and-twenty without employment. This awkward interval is not often spent in the university, but in the country, and in the employments of a sportsman and man of pleasure. Four years of idleness must make great havoc in his learned attainments. Let it be considered, how much more advantageously the four years from fifteen to nineteen would be spent in a well-directed school. Such a foundation would be laid in classical learning, as would scarcely ever give way, even though it should suffer a temporary neglect.

I am aware that all boys cannot wait at school till nineteen, because vacancies in scholarships, exhibitions, and fellowships, often summon them unexpectedly before that time. But I must exhort parents not to let their sons incur danger of moral and mental corruption, for the sake of adding a few pounds a year to their
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allow-

allowance. Where any considerable advantage is to be obtained, I will not expect, in these times, that it will be foregone; but every precaution must be used to obviate the ill consequences of embarking a boy without a proper pilot, on a wide and a stormy ocean.

Whenever the circumstances of the parent will admit, a private tutor of character must be engaged. A compensation must be made him sufficient to induce him to inspect his pupil not only in the hours of study, but also of amusement; and I would give particular directions, that the pupil should never take a walk or a ride, but in the company of the private tutor, or of those whom he may approve. A faithful tutor, who will thus condescend to watch the moral conduct of his pupil, will be far more desirable, than a man of genius and learning, who will only attend to literary improvement.

I shall not lay down any rules for the conduct of academical study, but shall content myself with advising the parent

to place his son under some ingenious and worthy tutor, and then to submit the conduct of his education at the university entirely to his direction. The college tutors are often, it is to be presumed, men of judgment as well as learning and morals, and are well qualified to direct the student in every part of his conduct. It is at the same time to be lamented, that from the number of pupils usually allotted to one, he is incapable of paying all that attention to each, which a tender parent must desire. For that reason, I wish a private tutor to be joined with the college or official tutor, whenever it can conveniently be effected. I own, for my own part, I should be afraid to trust a son without one. The private tutor, it must be remembered, should have the whole management of the pupil's finances. Scarcely any but those who have resided in the university, or are parents of pupils, can form an adequate idea of the many evils of every kind and degree, which would be avoided by giving a prudent private tutor full powers

powers to direct the expences of his disciple.

Under such restrictions, and with a few public alterations, I repeat, that no place is better calculated for studious youth, than these venerable seats of the muses, to which they have for ages resorted. To prove that they are capable of forming the greatest characters in every department, I appeal to the annals of my country. And I cannot help thinking, that their declared enemies, those who wish to destroy or totally alter their constitution, are of that description of men who envy the advantages which they have never shared, or who, from an unfortunate mode of thinking, endeavour to overturn all the antient establishments, civil and ecclesiastical*.

* In academiâ confluxus est ingeniorum variorum, etiâ diversissimorum; reperiuntur ibi homines pravi etiam ac flagitiosi, per quos animi simplices facile corrumpuntur. Est ibi etiam major aliquanto vivendi libertas, quam in præsentia et sub oculis parentum. Dantur occasiones discurrendi, potandi, ludendi alea et tessæris. . . . Adde quòd reperiantur, qui his modis quæstum faciunt, stultæque juventutis

ventutis promptitudinem facilitatemque, habeant vestigalem. An ergo meos filios tot periculis ultrò exponam? Scilicet utique castè, moderatè, sobriè, honestè vivitur, academiâ solâ exceptâ. Vel si hoc male fingitur, quid non et alibi prospicimus securitati nostrorum? Aut si possumus alibi, cur licebit minus in academiâ? Sunt profectò ibi quoque leges, sunt magistratus, sunt viri honestatis virtutisque amantes et interdum plus, quam nonnulli volunt, rigidi ac severi. Non igitur academia in causâ si qui in eâ malè vivant, non ordo professorius, non cætera a regibus optimè constituta et quanta possunt observari solita diligentia. . . . Quare manet verum quod innuebam superius educationis locum maximè idoneum academiâ esse.

JOHANNES SCHEFFERUS, de Informat. literar.

I will only add one more caution before I leave the subject of literary advice. Let not the scholar think his education finished, when all the forms of it are completed. Let him not close his books as soon as he has relinquished his tutor. Improvement is the business of life. And his days will pass away pleasantly, who makes a daily addition to his ideas. But he who deserts his books, from a common but mistaken notion, that after a certain number of years spent in the usual forms, he is COMPLETED, will soon find, that his books will desert him. He will have renounced one of the best modes of spending *otium cum dignitate*, a respectable retirement. Some of the most important professions should
not

not be, as they often are, merely *a genteel retreat for idleness.*

Epaminondas, la dernière année de sa vie, disoit, écoutoit, voyoit, faisoit les même choses que dans l'âge où il avoit commencé d'être instruit.— Aujourd'hui nous recevons trois éducations différentes ou contraires, celle de nos peres, celle de nos maitres, celle du monde. Ce qu'on nous dit dans la dernière, renverse toutes les idées des premières.

MONTESQUIEU.

In the above section I have only taken notice of the English universities. I am not experimentally acquainted with any others; but I know that great pains have been taken to recommend the Scotch and foreign universities, to *Englishmen*. They certainly can be superior in no other respect but *strictness of discipline*. I believe Europe cannot produce parallels to Oxford and Cambridge, in opulence, buildings, libraries, professorships, -scholarships, and all the external dignity and mechanical apparatus of learning. If there is an inferiority, it is in the *persons*, not in the place or in its constitutions. And here I cannot help confessing, that a desire to please the great, and bring them to the universities, for the sake of honour and profit, and other *political* motives, causes *a compliance with fashionable manners, a relaxation of discipline, and a connivance at ignorance, folly, and vice.*

SECTION XL.

ON FOREIGN TRAVEL.

Ad quæ noscenda iter ingredi, transmittere mare
solemus; ea sub oculis posita negligimus.

PLINIUS.

Μακάριος ὅστις ἐντυχᾷ ΟΙΚΟΙ ΜΕΝΕΙ.

EURIP.

I Mean not to recapitulate all the remarks that have been made for and against foreign travel by many writers, who have taken only a partial view, or who have deviated into declamation. I shall not cite the aphorisms or examples of the wise antients; but shall briefly consider a few points, which, according to the modern system of things, appear to be the most essential.

With respect to its utility, there can be no doubt, but, that a mind properly prepared, will derive from it great and
lasting

lasting advantages. It must open sources of knowledge, and furnish opportunities for reflection, which cannot be obtained by him who never leaves his own country.

But I must join in reprobating the practice of very early travel. A great degree of mental maturity, and of acquired knowledge, is necessary to enable the mind to derive advantage, and avoid inconvenience, from visiting a foreign nation. To expect that boys should make observations on men and manners, should weigh and compare the laws, institutions, customs, and characteristics of various people, is to expect an impossibility. It is no less absurd to suppose, that boys will not be struck and captivated with vanity and trifles.

I therefore advise, that a pupil shall not be sent to travel till he has passed through a capital school, and arrived at the age of nineteen. Indeed I wish that he might spend four years at the university; but I know this requisition will not often be complied with. Parents in our age and country,

country, are impatient to thrust their sons into the world, to push them into the senate before they have a beard, and to urge them to offices of command in the army and in the navy, almost as soon as they come from the nursery. Many evils, national as well as private, are the consequence ; but when interest and ambition solicit, reason, philosophy, and propriety scarcely find a hearing. National calamities can alone remedy this, and many other abuses which will insinuate themselves, and abound, till the evil which they occasion becomes too heavy to be longer borne ; when it will be its own remedy.

I wish also, that no pupil, who is not certainly known to be possessed of parts, should be suffered to travel. A weak youth will learn only to make his weakness more conspicuous. Grimace, affectation, and an overbearing insolence, will constitute his acquisitions. He will learn to remove that veil of diffidence, which served to conceal his defects, and which, if he had not left his paternal roof, he might have happily retained. No character is
better

better known, and oftener exposed to comic ridicule, than that of the empty coxcomb, who assumes foreign modes of external behaviour. He who goes out a fool indeed, but only such a fool as may be tolerated, will return insufferable. This is an additional reason for deferring his mission till the age of nineteen or twenty. By that time, parents and superintendants of education will be enabled to form a just opinion of his abilities. At the age of twelve or thirteen, or even later, they they will often be mistaken.

Among other arguments for travel in general, and early travel in particular, it has been urged, that it is absolutely necessary in order to get free from local prejudice in favour of our country. Prejudices in favour of our country are indeed easily removed by spending our early days in another. But is there no danger lest these innocent and useful prejudices should be changed for others equally unreasonable, and really pernicious? Is it not likely that, prejudices in favour of our country being removed, prejudices
 against

against it may find admission? I am sure it has often happened. And I am also sure, that, however a modern philosopher may inveigh against that honest preference which an Englishman gives to his nation, it is a natural attachment, and attended with effects greatly beneficial. I will avow myself so truly an Englishman in this particular, as to think this preference not an ill-grounded prejudice, but fully justified by real observation, and by fair comparison. Corrupted as we are, I think we have not kept pace in corruption with some of our admired neighbours. And I will add, that the corruption at present prevailing among us, if it does not originate, is greatly increased by our too frequent intercourse with France and Italy.

I could indeed almost wish, that travel was not considered as a necessary part of juvenile education. I mean not to prohibit travel; but I would have its advantages sought by men at a mature age, after they are settled, who, during the intervals of business, and those recesses which are
 allowed

allowed in almost every line of life, might take a voyage to a neighbouring country, and might, by the strength of their understandings, and the extent of their experience, derive infinitely more improvement from their travels, than they would have done by traversing all Europe under the age of twenty. They should go as philosophers, when they are capable of conducting themselves both in the search of knowledge, and in their moral behaviour. Travel undertaken in this manner, and after a valuable store of learning, and of knowledge of our native country, is laid in, is one of the best methods of accomplishing the human mind. It crowns and completes all its other improvements. A few months occasionally spent in France, or Italy, or Holland, or Switzerland, at or between the age of thirty or forty, will enrich the understanding of a man of sense with valuable treasure. He will then search for gold, and find it in abundance; while at a boyish age, he would have been fully employed

Z

and

and sufficiently satisfied in procuring dross or tinsel, instead of bullion.

But since to reform the world, as the poet says, is a vast design, and the design commonly proves abortive, we must be contented with giving such admonitions as may permit it to proceed in its own way with the least inconvenience. As therefore there is no doubt, but that boys will continue to be sent on their travels, notwithstanding all that reason can advance against it; it remains, that such directions be given as may at least prevent them from incurring evil, if they cannot acquire real advantage.

Much of the success certainly depends on the choice of the tutor or travelling companion. He should be a grave, respectable man, of a mature age. A very young man, or a man of levity, however great his merit, learning, or ingenuity, will not be proper; because he will not have that natural authority and that personal dignity which command attention and obedience. Such a man will
watch

watch over the morals and the religion of his pupil; both which, according to the present modes of conducting travel, are commonly shaken from their basis, or levelled with the dust, before the end of the peregrination. In their place succeed universal scepticism and unbounded libertinism. But a tutor of character and principle will make a point of bringing home his pupil, if it is possible, not worse in any respect than he was on his departure.

They who, at too early an age, spend much time on the continent, seldom retain that religion in which their good forefathers lived and died. They commonly become the disciples of the fashionable philosophers, and are led astray by the false lights of false wit, or lost amid the clouds of metaphysics.

So many, indeed, are the dangers attending foreign travel, that they whose situation and circumstances will not permit them to engage in it, need not repine. Our own country abounds with objects sufficient to excite, and amply to repay, the labour of enquiry. And to

prove that foreign travel is not absolutely necessary to give the full improvement to the human mind, we may recollect many eminent persons, who have been richly adorned with every accomplishment of the gentleman, and furnished with all the lights of the man of sense and extensive knowledge, though they never left their native shore *.

* I will beg leave to recommend the example of Cicero, as a model for the conduct of travel.

“ He did not set out till he had completed his education at home . . . and after he had acquired in his own country whatever was proper to form a worthy citizen and magistrate of Rome, he went confirmed by a *maturity of age and reason* against the impressions of vice. . . In a tour the most delightful of the world, he saw every thing that could entertain a curious traveller, yet staid no where any longer than his benefit, not his pleasure, detained him. By his previous knowledge of the laws of Rome, he was able to compare them with those of other cities, and to bring back with him whatever he found useful either to his country or himself. He was lodged, wherever he came, in the houses of the great and eminent, not so much for their birth and wealth, as their virtue, knowledge, and learning: these he made the constant companions of his travels . . . It is no wonder that he brought back every accomplishment which could improve and adorn a man of sense.”

MIDDLETON.

CONCLUSION.

— Non ita Romuli
Præscriptum, et intonsi Catonis

Auspiciis, VETERUMQUE normâ. HOR.

Πάν γάρ τὸ ΤΙΜΩΜΕΝΟΝ ΑΥΞΕΤΑΙ, ΕΛΑΤΤΟΥ-
ΤΑΙ δὲ τὸ ΑΤΙΜΑΖΟΜΕΝΟΝ. καὶ τοῦτό ἐστι διαφανέστατον
σημεῖον ΑΡΧΗΣ ΕΥ ΔΙΟΙΚΟΥΜΕΝΗΣ. προτρέπει τε γὰρ
ΤΟΥΣ ΑΡΧΟΜΕΝΟΥΣ ΕΠΙ ΤΑ ΚΑΛΑ ΕΠΙΤΗΔΕΥ-
ΜΑΤΑ, καὶ τὴν ΕΠΙΒΑΛΛΟΥΣΑΝ ΑΞΙΑΝ ΕΚΑΣΤΟΙΣ
διανέμει, καὶ πληροὶ τὰς πόλεις ΤΩΝ ΑΡΙΣΤΩΝ ΕΠΙΤΗ-
ΔΕΥΜΑΤΩΝ. JAMBlichus.

Liceat inter abruptam contumaciam et deforme
obsequium pergere iter ambitione ac periculis va-
cuum. TACITUS.

I Will take for granted, what no accu-
rate observer will be disposed to con-
trovert, that there is a diversity of NA-
TIONAL CHARACTER; a diversity not ori-
ginating in the casual influence of arbi-
trary modes, but in nature. And I
will venture to advance as equally true,
that a nation no longer retains its dig-
nity when it renounces its distinction.

When I turn my attention to my own
country, I am willing to indulge the

pleasing idea, that I see something in the national character of Englishmen, similar to the spirit of an antient Roman. Of the Roman, a gravity and a dignity were the striking features. I mean not the disgusting severity of a puritanical exterior; but that respectable appearance, which naturally results from sentiments uniformly great; a gravity unallied to dulness, a dignity unconnected with opulence.

My opinion of this flattering resemblance is not the effect of an unphilosophical predilection, or fortuitously adopted. It is suggested by observation, and confirmed by a review of the annals of the English *. It is confirmed by their public conduct, ever generous, spirited †, humane; by their private lives, sedate, contemplative, independent; by their

* To whom we may apply the words of Cicero. *Neque enim ita generati a natura sumus, ut ad ludum et jocum facti esse videamur, sed ad severitatem potius et ad quædam studia graviora atque majora.*

CIC.

† *Les nations libres sont superbes.*

MONTESQUIEU.
writings,

writings, solid, nervous, and breathing a spirit of freedom and philanthropy, which almost rescues human nature from the imputation of degeneracy.

Such has been the national character of Englishmen*. I will not survey the present age, through the deceitful medium of splenetic observation. But he must be partial to a culpable extreme, and candid from a sinister motive, who sees not the national character abandoned for an imitative levity; an exchange obviously productive of consequences, which, besides their moral evil, have rendered the reign of a pacific and a benevolent prince eminently calamitous.

The existence of society confessedly depends on a regular subordination. What deranges or disturbs this regularity, even in the idea of the subaltern ranks, shakes the basis of society. All those who are raised by civil distinctions above the level of natural equality †, are under obliga-

* Fuimus.

† Magnum est personam in republicâ tueri principis, qui non animis solùm debet, sed oculis servire civium.

CIC.

tions to preserve an appearance of dignity adequate to their situation, and correspondent to their real importance *. Respect should be decently exacted wherever it is due, not from a principle of pride, or from a littleness of mind †; but because it facilitates the due degrees of necessary acquiescence; because it regulates the complex movements of the political machine. Even formality and dress ‡, though futile in themselves when abstractedly considered, and contemptible in a nation of philosophers, have been preserved with care in the flourishing periods of an empire, because they tended to PROMOTE TRANQUILLITY. They excited an awe among the rude and re-

* Τὸν τῷς ἄλλοις ἐπισατιύοντα καὶ ἐπιτάσσοντα χρηρὸν τῇ ἐξουσίᾳ μούνη τῶν ἐπισατέων τε ἐπιτάσσειν, ἀλλὰ ΑΞΙΑ ΚΑΙ ΓΝΩΜΗ ΠΡΟΕΧΕΙΝ τῶν ἐπιτασσομένων. EUSEBIUS.

† No; for, *Est angustia animi atque demissi, triumphi honorem atque dignitatem contemnere. Nam et levitatis est.* CIC.

‡ Τῷς εὐγενέσι καὶ καλῶς μάλιτα κατεπίγει κάλλος μὲν ἐπὶ τῆς ΟΥΡΩΣ, σωφροσύνη δὲ ἐπὶ τῆς ψυχῆς, ἀνδρείαν δὲ, ἐπ' ἀμφοτέρω τούτων χάριν τε ἐπὶ τῶν λόγων διαλέλειν ἔχουσιν.

DEMOSTHENES,
fractory;

fractory, which ensured a ready submission to legal authority*. Let philosophy boast its pretensions, we are yet so constituted, that not only the uncultivated, but the enlightened also, are powerfully affected by external appearance. Susceptible nature admits the impression previously to the interference of rational refinement. The remark is indisputably just, and we may proceed to the application.

I say then, that of late it has been the whimsical affectation of the times to throw aside all formality, and to break down the barriers which restrained the obtruding footstep of upstart insolence. The dress distinctive of a profession or an office, is studiously laid aside, as far as the obstinacy of laws and customs will admit. The professional or official manners are even more readily relinquished. Though the most important end of the most important professions and offices

* Ο ΤΥΦΟΣ, ὥσπερ ΠΟΙΜΗΝ, ΟΥ ΘΕΛΕ, ΤΟΥΣ
ΠΟΛΛΟΥΣ ἄγει.

DIOGENES.

may

may be frustrated, yet it is thought a compensation, that the individuals who fill them become agreeable. They cease to be venerable, to become agreeable *. Public good is too remote an end to induce them to renounce the charms of ease. Indeed it must be confessed, that the arguments in favour of this voluntary degradation, are often plausible, and the motives sometimes amiable. It is often caused by true humility, and a detestation of the unjust claims of hypocrisy. But I fear the general prevalence of that spontaneous abasement which marks the

* Η νυν ὑπο τινων ΧΡΗΣΤΟΤΗΣ καλουμένη
ΜΕΘΗΚΕ τὸν ὅλον εἰς πονηρίαν εἶον. MENANDER.

But nothing *indecorous* or *incongruous* is generally agreeable. Great men, like great things, require a correspondence of parts or circumstances. Il faut que les grands choses aient de grandes parties ; les grands hommes ont de grands bras, les grands arbres de grands branches, et les grandes montagnes sont composées d'autres montagnes qui sont au dessus et au dessous ; c'est la nature des choses qui fait cela.

MONTESQUIEU.

Thus is taste interested in maintaining an uniform dignity of character.

age,

age, and destroys the true national character, is often the genuine effect of a real want of personal dignity ; a defect which is often rendered more conspicuous, by the contrast of a dignified appearance. Real merit and external dignity must add a lustre to each other, like the diamond, and the gold in which it is infixed. Pity would be lost in laughter, if we were to see an idiot in the robe of royalty. But whatever is the motive, or however agreeable within a narrow circle the effects of the fashion of abolishing all forms whatever, the mischief of it is now felt in every part of the community.

The levelling principle, as it may be termed, has not hesitated to divest the chief magistrate of dignity, to insult his person, to draw aside the veil of majesty, and to pollute the very FOUNTAIN OF HONOUR. The executive powers of government have been traduced in language level to the capacity of the meanest labourer that carouses in the lowest house of vulgar entertainment. I am not one of those who would promote the most distant

distant tendency to despotism; but I would promote ORDER and TRANQUILLITY, the most valuable ends of civilization. And I will assert, that when the persons of the rulers in any department of the state are rendered contemptible, the reverence necessary to restrain the vulgar is removed, and it is not wonderful, that the consequences are RIOT and REBELLION. The symptoms have appeared, and plainly indicate the cause of the distemper. The infection of French * levity has pervaded the whole mass of the English body politic.

Look into the senate of an empire in extent, connections, resources, and glories unrivalled. I will not be personal; though to be personal is, in the present age, the readiest method to excite popular attention. I will say nothing of the dissipated youth, the virulent rancour, the petulant abuse, the infidel princi-

• We laugh, we sing, we feast, we play, we adopt every vanity, and catch at every lure thrown out to us by the *nation that is planning our destruction.*

BROWNE.
ples,

ples *, or the debauched morals, of any one senator: the senatorial rank should consecrate the persons who possess it. And yet I will be free to remark, that the characteristic of the senate-house is the fashionable levity †. When Cyneas went
out

* The lenity to popery so conspicuous in this age, has been thought by sensible persons to arise not from the generosity of our rulers, but their *contempt of all religion*, and from *worldly*, though false, *policy*. See BROWNE.

It must ever be unpopular in this Protestant country among *the middle ranks*, that is, among those in whom the remains of principle and national character are chiefly to be found. It must be wicked in a high degree, if the pope is *Antichrist*, as Sir Isaac Newton and many others have thought; whose hearts and understandings were at least as good as those of Hume, Voltaire, and many *professed unbelievers*, who have concurred in altering laws which affect religion.

† “If senators seldom rise in political study, higher than the securing of a borough; instead of history, be only read in novels; instead of legislation, in party pamphlets; instead of philosophy, in irreligion; instead of manly and upright manners, in trifling entertainments, dress, and gaming; if this should be their ruling character, what must be expected from such established ignorance, but errors in the first concoction?” “In

out from the Roman senate, he reported that it was a congress of kings. Such was the august assembly. How would he have been affected, had he ever seen the lawgivers * of a distinguished nation in

“ In a nation thus circumstanced, you will see some of its most public and solemn assemblies turned into scenes of unmanly riot ; instead of the dignity of freedom, the tumults of licentiousness would prevail. Forwardness of young men without experience, *intemperate ridicule, dissolute mirth, and loud peals of laughter*, would be the ruling character of such an assembly.

“ In the court of Arcopagus, so little was ridicule regarded as the test of truth, that it was held an unpardonable offence to laugh while the assembly was sitting.”

BROWNE.

* Est ei, cui respublica commissa est, necessaria oratio et sapientia, quâ regat populos, quâ stabiliat leges, quâ *castiget improbos*, quâ tueatur *bonos*, quâ laudet claros viros, quâ præcepta laudis et salutis aptè ad persuadendum edat suis civibus, quâ hortari ad *decus*, *revocare a flagitio*, consolari possit afflictos, fastaque et consulta fortium et sapientium, cum improborum *ignominiâ* sempiternis monumentis prodere. Plerumque tamen ad honores adipiscendos et ad rempublicam gerendam nudi veniunt et inermes, nullâ cognitione rerum, nullâ scientiâ ornati.

CIC.
This

In the garb of grooms, and with the manners of a merry Andrew laughing, jesting, quarrelling, challenging, or affectedly inattentive during a debate, which might terminate in the dismemberment of the empire. If we were not certain of the contrary, we might hastily conclude, that all who shew that they could have fiddled while Rome was burning, must partake in the other dispositions of a Nero.

Look on the judicial seat where a human creature is placed to dispense life and death; to determine questions scarcely less interesting than life, those of liberty and property. Even there, on the very bench where it once was usual to be proverbially grave, symptoms have appeared of the fashionable levity. Useful forms* are ostentatiously renounced; and the

This happened when liberty and manly virtue were on the decline ; and when levity was preparing the way for those monsters in human forms, many of the Roman emperors.

* *Est proprium munus magistratûs intelligere se gerere personam civitatis debereque ejus dignitatem et decus sustinere.*

CIC.

Of

the singular dress which our forefathers justly contrived to cause a veneration for the person of a judge, and a readier acquiescence in his decisions, is worn with apparent reluctance, or gradually divested of its power of exciting awe. The contempt which familiarity of appearance in such a situation must produce, is disregarded for the pleasure of ease, and the character of rendering superiority less painful, by liberal condescension. But he who represents a king in the actual performance of his most useful and sacred office, the distribution of justice, must endeavour to appear awful to the rude ruffian, and the miscreant of society, as well as agreeable to those whose enlightened minds can look through the pageantry of an outside*. Had these venerable officers

Of these useful forms, we may truly say in the language of the schools, *Forma dat esse rei*. If the people have prejudices, they are to be indulged in them, while they are innocent, for the sake of tranquillity.

* *Nec tibi quid liceat, sed quid fecisse decebit
Occurrat, mentemque domet respectus honesti.*

CLAUDIAN.

been

been loved and revered as fathers, they probably would not have been insulted either in the conflicts of party, or the fury of riot. There is a beauty in decorum, which renders the assumption of external dignity, when it is supported by mental and official importance, agreeable as well as venerable. The mind is hurt with incongruity, when it finds a *bellus homo* in the representative of a king. The ass in the lion's skin excites ridicule when detected; but the lion in the exterior of the ass, would receive real injury, insult, and contempt. His voluntary abasement would invite the heel of the vilest animal. It should be remembered, that there are more in a great city who resemble Therfites than Ulysses.

All who are possessed of command ought to possess a GOOD CHARACTER *, and to maintain a respectable appearance even in the minute circumstances of ordinary life. Opinion is one of the surest

* Χαλεπὸν ἄρχεισθαι ὑπο χείρονος. DEMOCRITUS.

foundations of authority. It is a confidence in the personal merit of the commander, which renders obedience cheerful and implicit, and causes an alacrity of execution, which power only seldom effects. Whether some miscarriages in the naval and military departments have not been, indirectly, caused by the selection of fine gentlemen, of agreeable triflers; of men of levity in appearance, levity in conversation, and levity of principle, to command armaments, I leave to my countrymen to determine. Whether it is not pernicious to a nation, that men of **BAD CHARACTER**, even monsters of vice, if we may believe report, should have the official right of appointment* in naval, military, and ecclesiastical

* I am unwilling to apply to the English court, because I firmly believe that he who presides there is a noble exception, the words of Lucan,

————— exeat aula

Qui vult esse pius. Virtus et summa potestas
Non coeunt.

But though the fountain-head is clear, many of the streams have polluted themselves. Such at least
is

ecclesiastical affairs, is a problem which I leave to be solved by the apparent profligacy of this age, and the experienced miseries of this reign. Whether in troublesome times it is expedient to delegate a *reputed petit maitre*, as a Vice-Roy over a manly nation, let futurity decide. He may be an august personage; but if the world thinks otherwise, the consequence is nearly the same.

That the clergy imitate the prevailing manners, is lamentable *, but not surprising. With all the imperfections of

is the public opinion, which has almost as bad an effect on affairs, as the reality; for dignities are, in consequence of it, evil spoken of and despised. He who promotes to offices of trust and honour, an infamous debauchee, and a *notorious writer against* the religion of his country, does more harm than either the one by his bad example, or the other by his conceited lucubrations. It looks as if government were insincere, and considered morality and religion merely as state-engines. I will leave the impartial and discerning public to discover, whether or not characters infamously immoral, and wantonly irreligious, have been remarkably patronized.

* *Munus eorum esse debet resistere et levitati multitudinis et perditorum temeritati.* CIC.

human nature, they are exposed to peculiar temptation. Few among mankind are practical philosophers; and the preferments of the clergy are unfortunately in the hands of those, whose manners they must resemble to procure their protection. I will not add to the obloquy poured on their order. I will only regret, that they are ready to assist in divesting themselves of dignity, by throwing aside that singularity of dress*, which, in some mode or other, in all ages and countries, has been devised to secure respect to the sacerdotal order; not an useless and a bigoted devotion to it, but a decent deference necessary to give weight to their official instruction; necessary not only for their own, but their country's benefit †.

It

* With respect to the pomp of canonical externals, we may say,

Quin ipsa *superbia* longè

Discessit, vitium rebus solenne secundis,

Virtutumque *ingrata* comes.

CLAUDIAN.

† La religion est toujours le meilleur garant que l'on puisse avoir des mœurs des hommes.

MONTESQUIEU.

What

It is not among those alone who support a public character, but in the retired walks of private life *, we trace the same levity of behaviour, appearance, and conversation. The man of fortune, even the PEER, takes a pride in being distinguished only by internal worth, from his huntsman or his porter. His own education may sometimes prevent the ill effects upon his own mind †, yet

What shall we say, then, to those vain writers of the age, who, to use the words of a virtuous writer, “ endeavour to destroy the consolation of the afflicted, the hopes of the good, and the fears of the wicked?” If you will believe themselves, they are the wisest of men, and the greatest benefactors to mankind.

* *Nobilium enim vitâ victuque mutato, mores civitatis mutari solent.* CIC.

In the very low ranks, I believe, the national character, the *mores civitatis*, are not quite lost. Fashionable influence does not descend quite so low. The English seamen, for instance, seem as willing as ever to fight the national enemy wherever they meet with him. The commanders are chosen from the higher classes.

† Not always, for frequens imitatio transit in mores.

QUINTILIAN.

the example tends to confound every vulgar idea of subordination; and it is not wonderful if popular tumults arise, and scarcely an individual is found capable of suppressing the growing insurrection, by the strong controul of personal authority *. The nation is at this time at a loss for persons DISINTERESTED AND DIGNIFIED enough to support with credit the office of a justice of peace.

I dwell not on the moral evil of the universal levity, because it is obvious. But it should be considered by those who would not attend simply to the moral evil, that moral is most truly national evil.

It has strongly infected the taste in literature †. Modern French authors are chiefly imitated and admired among

* *Ac veluti magno in populo cum sæpe coorta est Seditio, sævitque animis ignobile vulgus.*

Jamque faces et saxa volant; furor arma ministrat:

Tum pietate gravem ac meritis si forte virum quem

Conspexere, silent: arrectisque auribus astant,

Ille regit dictis animos et pectora mulcet. VIRG.

† *Mores abeunt in studia, as well as studia in mores.*

those

those who dictate from the throne of fashion. The celebrated productions of modern French philosophy are fanciful, and tend rather to lower than exalt humanity. Their recent histories are destitute of dignity, both of diction and sentiment, and unconfirmed by authorities. Their style is void of manly grace, and much resembles that which was censured by the antients as one kind of the Asiatic*, though the moderns who use it, value themselves in discovering a mode which they fancy novel.

But to what purpose are these strictures? To a great and a good one. They tend to shew the expediency of increasing the personal merit† of the individuals, who compose the aggregate of a nation. They point out the necessity of resuming the national character, which has been exchanged for the levity of

* *Genera autem Asiaticæ dictionis duo sunt; unum sententiosum et argutum, sententiis non tam gravibus et severis quam concinnis et venustis.*

CIC.

† *Dignus tibi sis.*

SENECA.

France.

France. Such a levity is connected with luxury, effeminacy, and every thing ignoble, and is at once the cause and the effect of despotism. It is to be shunned, as peculiarly unnatural, and baneful in the land of liberty. It is in every place disgraceful to humanity, for it tends to degrade it in the scale of existence.

But how is this levity to be shunned, and the national character restored? Adversity is a sharp remedy for political disease, and not to be wished for till more lenient methods have failed. A radical cure may be effected, by restoring vigour to the modes of education. Let the mind be early habituated to something solid for the employment of its energies; let it be supplied with food, which will nourish and add strength and agility, not with that which only bloats, or overloads with morbid matter. Let the uncorrupted bosom of ingenuous youth imbibe the spirit, the virtue, the elevation of sentiment, and the rational love of liberty, which exalted the polished

lished antients to all that is great and glorious in this sublunary scene.

To accomplish this purpose, I have contributed my little portion. To increase the general stock of personal merit, is the scope of this Treatise. I have laboured to infuse a taste for the antients, which will naturally cause an admiration of their writings, and an adoption of their sentiments. I have endeavoured to recommend a long and close application to letters, and to explode the novel *, and superficial modes which terminate in disappointment. I have aimed at FOUNDING PUBLIC ON PRIVATE VIRTUE.

Such was my design. If it should fail, the conscious rectitude of it shall console me in disappointment. I have neither wished to flatter nor offend. Truth is of no party, and a free spirit is superior to adulation. I do not enjoy, and I have not sought the patronage of those from whence comes promotion. I have

* Optimum est majorum sequi vestigia, si rectè præcesserint.

Cic.

paid

paid no homage where favour is to be gained by arts which I have never studied. I complain not, neither ought I to complain. If my design produces its effect, I shall not be without a reward. I shall feel a solid satisfaction in having done something conducive to the essential interests of my country.

Though politics, a subject adapted to raise the passions, engross the thoughts of every order, and little attention is paid to any other public-spirited exertions, but those of the senate and the field; yet reason informs me, that a community may be most permanently and importantly served, by the peaceful labours of the student. I will not derogate from the glory of arms, or the merit of political conflicts; but I will say, that he effects a durable and a substantial good to society, who successfully labours, in adding to the PERSONAL MERIT of a rising generation. He sows the seeds of excellence, which may spring up in a happy soil to aggrandize a kingdom;

CONCLUSION. 363

dom; and of virtues, which may in future ages bless and exalt human nature. When temporary subjects have passed away like the morning dew, those which are intended to promote a real and universal good, will continue to diffuse a beneficial influence.

THE END.

and of various, which may be found
 in the Bible and other human nature.
 When temporary, it is called
 away like the wind, which
 are intended to be a sign and not
 a final goal, will continue to show a
 gradual progress.



*Knay on
 Liberal
 Education*

